

THE TEXT OF THE PASSION PLAY
OF OBER-AMMERGAU

M. F. DREW

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THE PASSION PLAY

OF

OBER-AMMERGAU

The Great Atonement at Golgotha

OR THE STORY OF THE
SUFFERINGS AND DEATH OF JESUS, FROM THE
FOUR EVANGELISTS, WITH TYPICAL REPRESENTATIONS
OUT OF THE OLD TESTAMENT
FOR CONTEMPLATION AND INSTRUCTION

THE COMPLETE TEXT

Translated for the first time from the German

BY

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P R E F A C E.

THE translation into English of the full text of the Passion Play is now published for the first time.

Although the events which it records have only just been commemorated in the Church's year, and their solemn tones are still re-echoing in our hearts, it may be considered that this work is mis-timed, because that the Play itself is not, as it was at this season last year, about to be represented at Ober-Ammergau, and years will pass away before an opportunity is given of witnessing it again.

But it is hoped that these representations may have a higher value to many, than to serve as a mere book of the words, in English, of the Play.

It may be remembered that this Tyrolese valley is not the only spot where the great Drama has been performed. Little less than a hundred years ago the practice of enacting the scenes of our Lord's Passion lingered in many parts of England. We have still preserved intact a volume of Sacred Play, where the events are set forth much in the same order as in "The Great Atone-ment."

In the remote West of England, in far-away Cornwall, are to be seen remains of the amphitheatres where the peasants crowded to listen to the Sacred Story written for them by their clergy. The bold headlands by the shore, and the sunny ocean, were to them as is

the *Köfel* to the dwellers at Ober-Ammergau. They heard, we are told, the Bible narrative with the like simple faith and reverence, which we know are now evinced by the Bavarian peasants. As a help in comparing the different aspects, of what may be called a link in the chain of the witnessings of the Holy Spirit, to the honour of Christ, and to the glory of His Kingdom, this text may have an interest.

It may be needless to comment on the work itself, but having been present at the acting of the Passion Play at Ober-Ammergau last year, the translator can testify that its sublime simplicity, which seems to have caught the very spirit of the Bible itself, is only equalled by the reverential devotion and single-hearted enthusiasm of all who took part in its representation.

M. F. D.

EASTER, 1881.

ERRATA.

Page 15, line 16, omit comma between "friend" and "Lazarus."

* Page 20, last line, supply "f" to "ruits."

Page 25, 1st line, correct "Will Me" to "Will He."

Page 28, 17th and 18th lines, capital H's to "his" and "himself."

Page 29, 6th line, capital H to "he."

Page 30, 5th line from foot of page, correct "thust hrough" to "thus through."

Page 31, last line, capital H's to "him" and "his."

Page 33, line 4, correct "al" to "all."

Page 37, line 6, correct "Him" to "him."

Page 57, line 1, capital H to "he." 5th line from foot of page, correct "agar" to "Hagar."

Page 64, line 7, correct "His" to "his," 8th line from foot of page, capital H to "he."

Page 77, line 10, correct "crimina" to "criminal."

Page 79, end of last line, after "thorns" add a semicolon.

Page 84, last line, correct "de" to "death."

* Page 87, 4th line, correct "?" for "!" 5th line from foot of page, supply "!" after "firm."

Page 90, end of 9th line, omit comma.

Page 98, correct number of page from "93" to "98." On same page, 8th line from foot, omit comma from end of line. 9th line, correct "o Thee" to "of Thee."

Page 111, 9th line from foot, correct "The earth shakes!" to (*The earth shakes.*)

Page 116, line 2, correct "inheaven" to "in heaven."

PRELUDE.

THE Prologue is spoken by the Leader of the Choir, who points out the first meditation suggested by the Sacred Drama. The curtain of the centre stage lifts, and first the type from the Old Testament is seen—the tableau of the Expulsion of Our First Parents out of Paradise. The explanation of the Choragus likens this picture to the one which immediately follows it—The Kneeling Children around the Cross.

The tree of Paradise brought guilt to man, the tree of the Cross brought his redemption. The Cross is seen, the praying children around it; the choir also kneels and prays. This tableau has become very celebrated. It gives great solemnity to the commencement of the play, and deeply impresses the beholder.

Now follows the first part of the Passion Drama, which is composed of seven representations. Each representation is preceded by one or more tableaux from the Old Testament, and a Prologue.

THE PASSION PLAY

OF

OBER-AMMERGAU.

FIRST REPRESENTATION.

THE ENTRY OF CHRIST INTO JERUSALEM.

FIRST SCENE.

Jesus rides into the City amidst the songs and hosannas of the joyful throng.

SECOND SCENE.

Christ, the Apostles, and People; Priests and Pharisees; Dealers buying and selling.

Christ.—What do I see here? Why is My Father's house thus dishonoured? Is this God's house? or is it a market-place? The strangers, who come here from the land of the heathen to pray to God, how can they perform their devotions amongst this crowd of usurers? And you, priests, guardians of the Holy Temple! you see this desecration, and endure it? Woe unto you! He, who searches the heart, knows why you encourage such disorder.

Trader.—What man is this?

People.—It is the Great Prophet out of Nazareth in Galilee.

Christ (to the Dealers).—Away from here, children of Mammon, I command thee! Take what thine is, and leave this holy place!

The Priests.—Why disturbest Thou these people? This is all appointed for sacrifice. Why shouldst Thou forbid what the High Council permits?

Dealer.—Must there be no more sacrifice?

Christ.—There is room enough in the outer court of the Temple for you to carry on your work. My house, saith the Lord, shall be called a House of Prayer for all People; but ye have made it a den of thieves. (*Overturns the tables.*) Away with all this.

1st Dealer.—My money, ah! my money!—my doves! (*The Doves fly away.*) Oh, who will make good to us this injury?

Christ (striking with cords).—Away! In this place shall the worship of the Father be restored.

Priests.—What token hast Thou that Thou hast the power to do this thing?

Christ.—Ask ye a sign? This will I give you. Destroy this Temple, and in three days I will raise it up again.

Priests.—What boastful speech is this? Thirty and six years was this Temple in building, and Thou couldst build it up again in three days?

People.—Blessed is He who cometh in the name of the Lord!

Priests.—Hearest Thou this? Command the people to cease.

Christ.—I say unto you, If these should be silent, the very stones would cry out.

Children.—Hosanna to the Son of David!

Pharisee.—Be silent, silly children!

Christ.—Hast thou not read, “Out of the mouths of babes and sucklings hast Thou ordained strength?” Hast thou not also read, “Thou hast hid these things from the wise and prudent, and revealed them unto babes.” The stone, which the builders refused, is become the headstone of the corner. The kingdom of God shall be taken from thee, and given to them who shall bring forth the fruit of righteousness. Whosoever shall fall on this stone shall be broken, but, on whomsoever it shall fall, it shall grind to powder. Come, My disciples; I have done what My Father would have Me to do; I have vindicated the honour of His house. The darkness remains darkness, but soon shall the light shine on many hearts. Let us go to the inner court of the Temple, and pray to the Father. [Goes.]

People.—Blessed be the Saviour of Israel!

Priests.—Silence! ye people.

Pharisees.—You shall all be overthrown with your leader.

People.—Blessed be the kingdom of David, which shall again be exalted.

THIRD SCENE.

Priests and People.

Nathanael.—Whoso would be on the side of our fathers, Abraham, Isaac, and Jacob, adhere to us! The curse of Moses be on all the others!

Rabbi.—He is a misleader of the people!

People.—Why have you not seized Him? Is He a prophet? [Part of the people follow Jesus.]

Priests.—He is a false teacher.

Nathanael.—O ye blinded people, will ye follow a stranger, and forsake Moses and the Prophets? Fear

ye not the curse which follows the faithless? Would ye cease to be the chosen people?

People.—That would we not!

Nathanael.—Whose office is it to watch over the purity of the law? Is it not that of the Holy Sanhedrim of the people of Israel? Which will ye follow—us, or this expounder of a new law?

People.—*You* will we follow; we will hear you.

Priests.—Then will the God of Israel bless you.

FOURTH SCENE.

The Temple-dealers, the head-trader, Dathan, conducting them. They come weeping.

The Traders.—This insult must be punished. He must be made to repent His audacity! Gold, oil, salt, doves—He shall make restitution for all. We would know where He is, that He may feel our vengeance!

Priests.—He has conveyed Himself away.

Traders.—We will pursue Him.

Nathanael.—Stay awhile, my friends. The faction of these men is still too large. There might be a dangerous strife raised, to which the sword of the Romans would soon put an end. Trust in us. He shall not escape punishment.

The Priests.—In us, for us; that will be your salvation.

Traders.—That will bring us victory!

Nathanael.—We are now going in to sit in the daily deliberation of the High Council.

Traders.—We will go with you, that we may get satisfaction.

Nathanael.—Come in an hour's time to the outer court of the High-Priest's palace; meanwhile, I will bring your complaint before the High Council. [*Priests go.*

Traders and People.—Moses is our prophet! Blessed be our Father's name! [They go.

SECOND REPRESENTATION.

THE PLOT OF THE HIGH COUNCIL.

TABLEAU.—*The sons of the Patriarch Jacob consult how they shall get their brother Joseph out of their way.*

FIRST SCENE.

The Assembly of the High Council.

Caiaphas.—Honoured Brothers, Fathers and Teachers of the people, an extraordinary circumstance calls the attention of the daily Council. It shall be related to you by the speech of our worthy brother.

Nathanael.—Marvel not, fathers, that at so late an hour this proceeding has been brought to your notice. There is little to make known to you but what we have, to our shame, witnessed to-day with our own eyes. You have seen the triumph-way of the Galilean through the Holy City; you have heard the hosannas of the infatuated people; you have perceived how this misleader arrogates to Himself the high priest's office. What can more surely overthrow all state and ecclesiastical order? Yet a step further, and the holy precepts of Moses will be pushed aside by the innovations of these lawbreakers. The sayings of our fathers are despised, the fasts and purifications neglected, the Sabbaths broken, the office of God's priesthood robbed of its dignity, the holy sacrifice at an end.

All.—True, most true.

Caiaphas.—And more than this, encouraged by His success, He dares to proclaim himself the King of Israel.

Thus will there be caused a dissension in the land, and sedition against the Romans, and this will not fail to bring ruin on country and people. Alas for the children of Israel, the Holy City, the Temple of the Lord! It is high time that the evil be arrested. To-day there must be a resolution passed, and, what is determined, must be executed without delay. Do you all agree to this?

All.—This is what we all desire.

1st Priest.—The course of this misleader must be stopped at once.

2nd Priest.—I fear that we ourselves have contributed to make the mischief so widespread. There were too gentle means directed against the ruinous innovations. To these have not our disputations with Him helped? May He not have told how we were not able to answer His questions? Even the malediction, which was proclaimed against all who acknowledge Him as the Messiah, has contributed to the mischief. If we would have peace again, we must secure Him, and put Him in prison.

All.—Yes, that must be done.

3rd Priest.—Were He once in prison the thoughtless people would no more be drawn away by His captivating manner, and the charm of His discourse. When they have no more this prodigy to gaze at, He will soon be forgotten. In the gloom of His dungeon let His light shine, and let Him show Himself as Messiah to the prison walls.

1st Pharisee.—Long enough has He led the people astray, and stigmatized the strict virtue of the Holy Order of the Pharisees as hypocrisy. In prison He must be made to repent his misdoings.

2nd Pharisee.—The enthusiasm of His disciples will soon cease, when He, who calls Himself their Redeemer, lies in bonds.

Annas.—Honoured brethren, when I observe your united resolutions I feel rays of trust and comfort in my heart. Ah! what an unspeakable grief filled my soul when I saw the progress of error through the enthrallment of this Galilean. Old and grey-haired as I am, have I lived so long, only to witness the downfall of the Holy Law? Yet I will not despair; the God of our fathers lives still, and is on our side. If the fathers of the people show such united zeal, then all will be right. Courage then, brothers, let us become the deliverers of Israel.

Priests and People.—We are all of one mind: Israel must be free.

Caiaphas.—All honour to your courageous resolve, worthy brothers. And now help me by your wise counsel to devise how to bring this misleader thoroughly into our power.

1st Pharisee.—It would be too dangerous to seize Him at the time of the Feast. Both out in the street and in the Temple He is surrounded by a crowd of infatuated followers, and it might occasion an uproar.

Priests.—And yet something must be done; the affair does not admit of delay. Perhaps at the time of the Feast He may raise a tumult, and then we can take Him on the spot, as we have determined.

Other Priests.—There must certainly be no delay.

2nd Pharisee.—We cannot now seize Him openly; we must work with secret cunning. If we could find out where He will spend the night, then we could fall upon Him, surprise Him, and take Him as our prisoner.

Nathanael.—There would soon be found people enough to trace the fox to His hole, if it should please the High Council to offer a considerable reward for the task.

Caiaphas.—If you, assembled fathers, think right, I will,

in the name of the High Council, offer a reward to any-one, who knows of the nightly resting-place of the Galilean, and gives information of the same.

All.—To this we all agree.

Nathanael.—We can, doubtless, get one of the men to act as a spy, of those whom the Galilean has to-day so grievously injured. They were ever zealous keepers of the law, and now they were bursting with rage at such an unheard-of interference with their privileges !

Caiaphas.—Where are the traders ?

Nathanael.—They are waiting in the entrance hall. I had promised to bring their case before the Holy Sanhedrim, and they await a decision.

Caiaphas.—Worthy priests, let them know that the High Council is ready to hear their complaint, and arrange it for them. *[Nathanael goes.]*

SECOND SCENE.

Caiaphas.—The God of our fathers has not withdrawn His favour from us. I fear no more now that this person will succeed in drawing the people away from us. Friends and brothers, let us be of good courage ; our fathers look down on us out of Abraham's bosom !

Priests.—God bless our High Priest !

THIRD SCENE.

Nathanael.—High priests and mighty teachers of the law. These men (worthy of our blessing) appear before this assembly to make a complaint against this well-known Jesus of Nazareth, who has, in the Temple, in an unheard-of manner, injured them, and brought them to shame !

The Temple Traders.—We beg the high priests to procure us satisfaction, and look favourably on our just demands !

Priests and Pharisees.—You shall have satisfaction. We will stand up for you.

The Traders.—Has not the High Council allowed us to sell all, that is required for sacrifice, openly in the hall?

Priest.—Yes, all that has been allowed, and woe to whomsoever has destroyed that right!

Traders.—And yet the Galilean has driven us out with a whip of cords, and the tables of the money-changers has He overturned, and the seats of them that sold doves. We must have satisfaction!

Caiaphas.—The law will give you satisfaction. Meanwhile your loss shall be made good out of the treasury of the Temple. But we must use our united efforts, that the offender Himself may be punished. What can we do by Him, until we have Him in our power?

Traders.—He goes daily to the Temple, so He can easily be captured and brought to justice.

Caiaphas.—We cannot capture Him there, you know that this man has many devoted disciples. It might create a dangerous disturbance. We must work in secret.

Traders.—Then it had better be done in the night-time.

Caiaphas.—If you could find out where is His resort by night, then He might be soon in our hands. Thus will you not only have the gratification of seeing Him punished, but will also have a considerable reward to share amongst you.

Nathanael.—And the Law of Moses will be saved by your efforts.

Traders.—It shall be saved! We will spare no pains.

Head Trader.—I know one of the disciples, from whom I could gain information, if I could offer him a sufficient reward.

Caiaphas.—When you have found him, make him all

necessary promises in our name. Only tarry not, as the time of the Feast is so near.

Annas.—And observe the deepest secrecy.

Traders.—We all promise that.

Annas.—And will you, dear people, that your vengeance may be fully satisfied, go to the work with such holy zeal, that its glow may kindle in others the same spirit?

Traders.—We will use every opportunity which lies in our way, and are prepared to give much of our time to this work. We will not rest until all the people are set against Him.

Annas.—Thereby you will gain the thanks of the High Council.

Caiaphas.—You shall be publicly honoured before all people, as you have been publicly insulted.

Traders.—Our life for the Law of Moses and the Holy Sanhedrim!

Caiaphas.—The God of Abraham guide you!

Traders.—We are for Moses, the high priests, and the Holy Sanhedrim.

Caiaphas.—May the Galilean to-day have played out his last rôle!

FOURTH SCENE.

Caiaphas.—I feel strengthened as with sweet slumber. With such men all can be accomplished. Now we shall see who will conquer: He, with His faction, to whom He preached, without ceasing, love—a love which included sinners and tax-gatherers, and even the very heathen in its embrace—or we, with this crowd of people, full of hate and revenge, that we are sending out against Him.

Annas.—The blessing of God, our Father, be upon us. This joy which has come to me in my old age makes me feel quite young again.

Caiaphas.—Let us now break up our meeting. Praised be the Father's name !

All.—Praised be the God of Abraham, Isaac, and Jacob!

THIRD REPRESENTATION.

THE VISIT TO BETHANY.

TABLEAUX.—1. *The young Tobias takes leave of his Parents.*—2. *The Bride's Lament, from the "Song of Solomon."*

The Prologue explains the types of both these pictures as referring to the farewell of Christ to His Mother—“He, gazing into the veiled future, sees already the gathering storm which is to burst in fury on His Head. Whilst still among the loving circle of His friends, He talks of separation. Ah! that word—how bitterly it must have wounded the mother's soul! See how deeply grieved was the mother of Tobias at parting with her beloved son; the streaming tears show the affliction of her tender heart. Even so wept the mother of the Son of God over her dear Son, who, in His love, had resolved to expiate the sin of mankind by His death.”

Of the picture of the bride, the Prologue says: “See the bride in Solomon's song; how she laments that they have taken away her bridegroom! How she calls and cries, and gives herself no rest until she finds him! Deeper is the grief in Mary's soul; truly through her heart has the sword pierced; yet is her grief mitigated by her trust in God, and her submission to His holy will.”

(*The “Song of the Bride” is here sung.*)

FIRST SCENE.

Christ and the Twelve.

Christ.—You know, beloved disciples, that after two days it will be the Feast of the Passover; so now let us make our last visit to our friends at Bethany, and then go into Jerusalem, where, in these days, all must be fulfilled, which the prophets have written of the Son of Man.

Philip.—Is indeed the day come in which Thou wilt restore the kingdom to Israel?

Christ.—Now will the Son of Man be delivered to the heathen, mocked, and derided, and they will crucify Him, but after three days He will rise again.

John.—Lord, what dark, sorrowful words dost Thou speak! How can we understand them? declare them unto us.

Christ.—The hour is come when the Son of Man shall be glorified. Verily, verily, I say unto you, unless the grain of corn sinks into the ground and dies, it remains barren; but if it dies, it brings forth much fruit. Now cometh judgment upon the earth, and the prince of this world shall be thrust out. I, if I be lifted up from the earth, shall draw all men unto Me.

Thaddæus.—What meanest Thou by this speech?

Simon.—Why dost Thou compare thyself to a grain of corn?

Andrew.—Lord, Thou speakest at one time of sorrow and of victory. I do not know how to connect them in my thoughts.

Christ.—What now is dark to you as the night shall become light as the day. I have said these words unto you that ye may not despair whatsoever may come. Believe and hope! When this tribulation is overpast, then will ye see and understand.

Thomas.—I marvel that Thou shouldst speak to us of death and sorrow. What can Thine enemies do to Thee? One single word of Thine could destroy them all.

Christ.—Thomas! pray to the allwise God for understanding. Yet a short time is the light with thee. Walk as long as thou hast the light, before the darkness fall over thee.

SECOND SCENE.

The same. — *Simon; then Lazarus, Martha, Mary Magdalene.*

Simon.—Good Master, welcome to my house.

Christ.—Simon, for the last time I and Mine come to claim thy hospitality.

Simon.—Say not so, Lord. Often still shall Bethany give Thee a short rest in security.

Christ.—See, here is our friend, Lazarus.

Lazarus.—Lord! Vanquisher of Death!

[*He embraces Christ.*]

Magdalene.—Rabbi!

Martha.—Rabbi, welcome!

Christ.—The blessing of God be upon you!

Martha.—Lord, may I dare offer Thee my service?

Magdalene.—Wilt Thou from me, too, receive a token of love?

Christ.—Do, good souls, that which you have designed.

Simon.—Good Master, come under my roof, and refresh Thee and Thine.

THIRD SCENE.

The Guest-chamber of Simon.

Christ.—Peace be to this house!

Disciples.—And to all that are therein.

Simon.—Lord, all is now ready. Sit Thee at the table, and bid Thy disciples to sit also.

Christ.—Let us, then, beloved disciples, receive thankfully the gifts that our heavenly Father has bestowed on us, through Simon, His servant. Ah, Jerusalem! would that my coming were as dear to thee as it is to these my friends here. But thine eyes are blinded.

Lazarus.—Yes, Lord! her Pharisees and Scribes plot to bring about Thy fall.

Simon.—Remain here, Lord. Here art Thou safe.

Peter.—Lord! it is good to be here. Remain here until the storm be overpast, which now hovers over us!

Christ.—Away from Me, tempters! Thy wisdom comes not from God, but from man. Dare the reaper remain resting in the shade when the corn is ripe to the harvest? The Son of Man is not come to forsake the law, but to fulfil it, and to give His life as a ransom for many.

Judas.—But, Master, what will become of us when Thou layest down Thy life?

Apostles.—Ah! then will all our hopes be destroyed!

Christ.—Be comforted. I have power to lay My life down, and I have power to take it up again: this saying I have from My Father.

Magdalene (comes and pours ointment over Christ's head.)—Rabbi!

Christ.—Mary!

Thomas.—What precious ointment!

Bartholomew.—It is costly spikenard!

Judas.—Why such expense? The money might have been better bestowed.

Thomas.—I think so, too.

(Magdalene kneels down and anoints Christ's feet.)

Christ.—What say ye, one to another? Why blame what is only done out of grateful love?

Judas.—So much costly ointment poured forth, what waste!

Christ.—Friend Judas! what is done for Me, for thy Master, callest thou that waste?

Judas.—I know that thou dost not love useless expense. The ointment might have been sold, and the money given to the poor.

Christ.—Judas, canst thou say from thy heart that it is only compassion for the poor, that makes thee speak thus?

Judas.—At least three hundred pence it might have been sold for! What a gain for us and for the poor!

Christ.—The poor have ye always with you, but Me ye have not always. Let her alone: she has wrought a good work on Me; she hath anointed Me against My burial. Verily, I say unto you, wherever this gospel shall be preached throughout the world, there shall this deed, which this woman hath done, be spoken of in memorial of her. (*To Simon.*) I thank thee, benevolent man, for thy hospitality. My Father will repay thee.

Simon.—Give me not thanks, Master. How much do I owe to Thee!

Christ.—It is time now for us to leave. Farewell, dwellers in this hospitable house. My disciples, follow Me!

Peter.—Lord, where Thou wilt—only not to Jerusalem.

Christ.—I go where My Father calls; but if it pleases thee to stay here, here remain.

Peter.—Lord, where Thou stayest, I will stay, and where Thou goest, I will go.

Christ.—Then come.

FOURTH SCENE.

*Christ (to Magdalene and Martha).—*Once more, beloved, farewell! Dear peaceful Bethany, no longer can I tarry in thy lovely vale.

*Simon.—*So, wilt Thou really depart from us, Master?

*Magdalene.—*Ah! I foresee, Lord, dreadful things!

*Christ.—*Courage, Mary. The night comes on, and the winter's storm begins to roar. Yet, be comforted! On this spring-tide, in the early dawn of the morning, shalt thou see Me again, in a garden.

*Martha.—*Ah! Thou goest, and wilt never more return!

*Christ.—*It is the Father's will, beloved. Wherever I am I will carry your remembrance in My heart, and wheresoever you may be there will My blessing be with you.

(As Christ goes, Mary with her Attendants meet him.)

FIFTH SCENE.

*Mary.—*Jesus, beloved son, I have hastened after Thee in the greatest anxiety, with my friends. We come to see Thee once more before Thou goest—ah! where?

*Christ.—*Mother, I am on the way to Jerusalem.

*Mary.—*To Jerusalem! Yonder is the Temple of Jehovah, where I first carried Thee in my arms to offer thee to the Lord.

*Christ.—*Mother! now is the time come when I must submit Myself to the Father's will. I am ready to make the sacrifice which the Father has demanded of Me.

*Mary.—*Ah! I can foresee what the sacrifice will be.

*Magdalene.—*Ah! how much do we wish the Master to remain with us!

*Simon.—*His determination is made.

*Christ.—*Mine hour is come. My soul is sore troubled,

and what shall I say? Father, save Me from this hour?
But for this hour came I into the world.

Mary.—O Simeon, honoured old man, now is being fulfilled what thou once foretold: “A sword shall pierce through thine own soul!”

Christ.—Mother, the Father’s will was ever dear to thee.

Mary.—It is always—I am the handmaid of the Lord; but one thing I beg of Thee, my son.

Christ.—What desirest thou, my mother.

Mary.—That I may go with Thee, when Thou goest to Thy death!

John.—Ah, what love!

Christ.—Wouldst thou, beloved mother, sorrow with Me? Wouldst thou share with Me the pangs of death? Then shalt thou also share in the glories of My victory. Let this be thy comfort.

Mary.—O God, give me strength!

The Holy Women.—Dearest mother, we weep with thee.

Mary.—Now will I go, My son, with Thee to Jerusalem.

The Holy Women.—Mother, we go with thee!

Christ.—You may come later; now remain with our friends at Bethany. I commend to your care, ye faithful souls, My beloved mother and those who have accompanied her hither.

Magdalene.—After Thee, no one is so dear to us as Thy mother.

Lazarus.—If Thou, O Master, couldst but have remained with us!

Christ.—Comfort one another. After two days you must be on your way to Jerusalem, to be there on the great Feast-day.

Mary.—As Thou wilt, my son.

Holy Women.—Ah, how sorrowfully will the hours be passed, so far from Thee!

Christ.—Mother, mother! for the tender love and motherly care, which thou hast given Me for the three-and-thirty years of My life, receive the warmest thanks of thy son. The Father calls Me. Farewell, loved mother!

Mary.—My son, where shall I see Thee again?

Christ.—Yonder, beloved mother, where the words of the Scripture are to be fulfilled, “He was led as a lamb to the slaughter, and opened not His mouth.”

All.—Ah! what affliction there is before us all!

Christ.—Sink not under the first conflict. Hold ye fast by Me. [Goes.]

FOURTH REPRESENTATION.

THE LAST JOURNEY INTO JERUSALEM.

TABLEAU.—*King Ahasuerus repudiates the proud Vashti, and exalts Esther.*

PROLOGUE.

Behold, O people of God, thy Deliverer is near. The promises are at last fulfilled. O hear Him. Follow His footsteps; they will bring you to life and blessing. But, proving herself blind and deaf, Jerusalem pushes away the helping hand. Wherefore does the Lord cast her away, giving her up to destruction? The pride of Vashti disdained the royal banquet, therefore the angry King banished her from his sight, and chose a nobler-minded woman to be his bride. Thus does this type foreshadow the rejection of the Synagogue, and shows you how God's kingdom is given to another people, who would bring forth the fruits of righteousness.

FIRST SCENE.

Christ and the Twelve on the way to Jerusalem.

John.—Master, see what a fine view of Jerusalem!

Matthew.—And the majestic temple—how splendidly built!

Christ.—O, Jerusalem! If thou hadst known, at least, in this thy day, the things that belonged to thy peace! But now they are hid from thine eyes. [Weeps.

Peter.—Master, why art thou troubled so sorely?

Christ.—Ah, Peter, the fate of this unhappy city goes to My heart.

John.—Tell us what this fate will be?

Christ.—The days will come when the enemy will surround her walls, and she shall be everywhere troubled. Then will she and her children, that are within her walls, be shattered, and no stone be left on the other.

Andrew.—Why should the city have such a dreadful fate?

Christ.—Because she knew not the time of her visitation. Alas! the murderess of the prophets will kill the Messiah himself.

All the Disciples.—What a dreadful deed!

James, the Elder.—God forbid that the Holy City should bring such a dreadful fate upon herself!

John.—Master, I pray Thee, go not into the Holy City, that it may not be in her power to do this dreadful deed.

Peter.—Or go in, and show Thyself in Thy kingly splendour, that the good may rejoice, and the wicked tremble.

Philip.—Lay Thine enemies low.

All Disciples.—And take God's kingdom from them.

Christ.—Children, your wish will one day be fulfilled, but My way is fore-ordained of My Father, and—

thus saith the Lord—"My thoughts are not your thoughts, nor your ways My ways." It is to-day the first day of the unleavened bread, on which the law commands the Passover to be held. Ye, My disciples, Peter and John, go on before, and get ready, that we may eat the Easter lamb at the evening hour.

Peter and John.—Where wilt Thou, Lord, that we prepare it?

Christ.—When you come into the city, there will one meet you holding a pitcher of water. Go into the house into which ye shall see him enter, and say to the man of the house: "The Master asketh thee, Where is the guest-chamber, where I can eat the Passover with my disciples?" He will show you an upper room; there make ready.

Peter.—Thy blessing! Beloved Master.

[*Peter and John kneel.*

Christ.—God's blessing be upon you. [*Both Apostles go.*

SECOND SCENE.

Christ.—All My other disciples attend Me for the last time to My Father's house.

Judas.—It appears to me, if Thou art about to leave us, Thou hast made little preparation for our future provision. See here—(*shows the bag*)—there is barely enough for one day more!

Christ.—Judas! Is it only for *that* you care?

Judas.—How useful would the money have been which bought the ointment—three hundred pence! How long can we live without provisions?

Christ.—It has never been lacking for you, and I believe that it will never lack.

Judas.—Yes, Master, when Thou art no longer with us, then will all our good friends withdraw from us and Thee.

Christ.—Friend Judas, take care that the tempter does not overcome thee!

The other Disciples.—Judas, do not thus address the Master.

Judas.—Who is to provide if I do not? Am not I the purse-holder appointed by the Master?

Christ.—Thou art that!—but I fear——

Judas.—And I fear that the purse will become empty, and remain so.

Christ.—Judas, forget not My warning. Now let us go hence. I long to be in My Father's house.

[*Christ goes with his Disciples, except Judas, who remains behind.*]

THIRD SCENE.

Judas alone.

Judas.—Shall I follow Him? I have no desire to go, for the conduct of the Master is inexplicable to me. His mighty words would raise hopes that He will restore to us the Kingdom of Israel. But He took no advantage of the opportunity which was offered to Him, and now He speaks of shame and death, and warns us in mysterious words of a dark future. I am tired of believing and hoping: nothing remains in prospect for Him but poverty and want, and instead of having a share in His kingdom, I should perhaps be involved in His ruin and imprisonment. Yes, I will forsake Him. How fortunate it was that I had the prudence to lay by a little every now and then, out of the bag, against a day of want! Had they only put the box of spikenard into the bag, I should have had now, just when it seems likely I shall leave the brotherhood, three hundred pence in my hand. As it is, I must use any means I can find to save something for myself.

FOURTH SCENE.

Judas. The Trader Dathan.

Dathan.—Judas!—and alone!—the situation is favourable. I must try all means in my power to win him over. Friend Judas!

Judas.—Who speaks?

Dathan.—A friend. What has happened to thee to make thee look so downhearted?

Judas.—Who art thou?

Dathan.—Thy friend, thy brother.

Judas.—Thou?

Dathan.—At least, I wish to become so. How fares it with the Master,—could I become one of His disciples?

Judas.—Thou one of His disciples!

Dathan.—Hast thou forsaken Him?—does it go badly with Him? Tell me,—can I make things right?

Judas.—Canst thou keep silence?

Dathan.—Assuredly.

Judas.—All is not well with Him. He has said Himself that His last hour is come. I intend to forsake Him. See here,—I hold the bag,—this is how it stands with us.

Dathan.—Friend,—I shall remain as I was before.

FIFTH SCENE.

Dathan's comrades steal in.

Judas.—Who are these? I will relate nothing more.

Traders.—Stay, friend, and you will not repent of it.

Judas.—Why do you come here?

Traders.—We wanted to go back to Jerusalem with thee, if thou wilt have us.

Judas.—Will you, then, follow the Master?

Traders.—Is He gone to Jerusalem?

Judas.—For the last time, as He has said.

Dathan.—Will Me then forsake the land of the Jews?

Judas.—Why are you asking so earnestly? Would you become His followers?

Traders.—Why not, if His prospects are good?

Judas.—I do not see that they are. He ever says to us, Take no thought for the morrow. If He were to leave us to-day, we should be as poor as beggars. Should a master care so little for his servants?

Traders.—It must be bad with Him indeed!

(Judas relates the anecdote of the ointment.)

Traders.—Wouldst thou still be faithful to Him after that? Thou shouldst think of thine own future—it were high time.

Judas.—I think so, too; but where could I get advancement elsewhere?

Traders.—Thou needst not seek far; the finest opportunity is opened to thee.

Judas.—How? Where?

Traders.—Hast thou not heard the proclamation of the High Council? A better chance thou never couldst have in thy life.

Judas.—What proclamation?

Traders.—Whoever gives information of the nightly resort of Jesus of Nazareth, shall receive a large reward.

Judas.—A large reward!

Traders.—Who can more easily secure it than thou?

Dathan (aside).—We are getting near the mark.

Traders.—Brother, do not despise thy luck.

Judas.—A fine reward. Shall I let it slip out of my hand?

Dathan.—And remember, the reward will not be all; the High Council will still have thee in mind. Who knows how much good fortune will come out of it?

Traders.—Strike the bargain, friend!

Judas.—Well, it is made!

Dathan.—Come, then, Judas! we will conduct thee at once to the High Council.

Judas.—I must go now to the Master. I must find out first how I can safely work. Mention me previously to the High Council. In three hours you will find me in the street of the Temple.

Dathan.—Brother! one word. . . . [*The Traders go.*]

SIXTH SCENE.

Judas (alone).—The word is given. I do not repent of it. Should I put myself out of the way of all this good fortune which is offered to me? Yes! my fortune is made! I will do all I have promised, only let me be paid beforehand. When the priests have succeeded in putting Him into prison, then all will be at an end with Him, and I shall have secured my own interests, and be known as well as a famous man who has helped to restore the Law of Moses. But if the Master should still conquer?—then I would throw myself repentantly at His feet again. He is so good, I have never seen that He thrusts away any who come to Him in penitence. He would then receive me again, and yet I should have the reward I am resolved to earn. Judas, thou art a prudent man;—but yet, I fear to enter into the presence of the Master. I shall not be able to bear His heart-searching gaze, and my companions would see by my face that I was a traitor—No, not that! I am no traitor! What do I but show the Jews where they can find the Master? there is no treachery in that. Away with these fancies! Courage, Judas! and provide for thyself.

FIFTH REPRESENTATION.

THE HOLY EVENING MEAL.

TABLEAUX.—1. *The Manna in the Desert*.—2. *The gigantic Bunch of Grapes out of Canaan*.

PROLOGUE.

Before the Saviour goes on His sorrowful journey, out of His wondrous love He gives Himself to His own for the refreshment of their souls on their earthly pilgrimage. See, ready to be offered, the sacrifice, which for thousands of years to come, until the conclusion of the deliverance of mankind, shall proclaim His love. As the manna in the Wilderness satisfied the Children of the Lord, and their hearts were rejoiced by the sight of the grapes out of Canaan, so also, yet a better meal, truly from heaven, does Jesus offer us now. Out of the mystery of His flesh and blood springs grace and blessing for us.

FIRST SCENE.

The Guest Chamber.

Christ.—With longing have I desired to eat this Passover with you before I suffer. I say unto you, I shall no more eat of it until it is fulfilled in the kingdom of God. Father, I thank Thee for this drink of the vine. (*Drinks, and hands the cup to his Disciples.*) Take it, and divide it amongst you, for I say unto you, I shall no more drink of the fruit of the vine until the kingdom of God come.

Disciples.—Ah! Lord, is this indeed the last Passover?

Christ.—A cup shall I drink with you in the kingdom of God; as it is written, Out of the stream of blessing shalt thou drink.

Peter.—Lord, when this kingdom shall appear, what places shall we hold in it?

James, the Elder.—Who amongst us shall be the greatest?

Christ.—Have I been so long with you and you are still in the bonds of earthly darkness! All things will I prepare for you, who have, with Me, withstood temptation, in the kingdom which My Father has prepared for Me, that you may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel. See ye that the kings of the people exercise lordship, and the most powerful shall be known as benefactors. But it shall not be so with you—but the greatest among you shall be as the least, and the highest among you as the lowest. Which is the greatest amongst you, he who sits at table, or he who serves? But I am among you as one who serves. (*Lays aside his upper garment, girds himself with a towel, and pours water into a bowl.*) Now sit ye, beloved disciples.

The Apostles.—What is He going to do?

Christ.—Peter, reach me thy foot.

Peter.—Lord, wouldst thou wash my feet?

Christ.—What I do thou knowest not now, but thou shalt know hereafter.

Peter.—Lord, thou shalt never wash my feet.

Christ.—If I wash thee not, thou hast no part in Me.

Peter.—Lord, if that be so, not my feet only, but my hands and my head.

Christ.—He who is already washed needs only but to have his feet washed, then is he clean. (*Washes all the Disciples' feet, then puts on again the outer garment, and says to the circle around him.*) Ye are now clean, but not all. (*Sits down again.*) Know ye what I have done unto you? Ye call Me Master and Lord, and so I am. If I, your

lord and master, have washed your feet, so ought ye to wash one another's feet. Now have I given you an example, that you may do as I have done to you. Verily, verily, I say unto you, the servant is not greater than he who has sent him. Ye, who know these things, happy are ye if you do them. (*After he has stood up again.*) Children! But a short time longer shall I be with you, but, that My memory may live amongst you, I will leave you an everlasting testament, that I may ever dwell with you, and amongst you. The old testament which was made with Abraham, Isaac, and Jacob by My Father is come to an end; and, I say unto you, a new testament shall to-day be sealed by the covenant of My blood, as My Father has commanded Me, and this shall continue unto the end. (*He takes the bread, blesses and breaks it.*) Take this, and eat; this is My body which was given for you. (*He gives a small piece to each Disciple.*) Do this in remembrance of Me. (*He takes the cup of wine, and blesses it.*) Take and drink of this, for this is the cup of the new testament of My blood, which is given for you and for many for the forgiveness of sins. (*He gives each the cup.*) As often as ye drink this, do it in remembrance of Me. (*Sits down again.*)

John.—Good Master, never will I forget Thy love. Thou knowest that I love Thee! [*Sinks on Jesus' breast.*]

The Apostles.—O Master, full of love for us, ever will we be united to Thee.

Peter.—This holy meal of the new testament shall ever be celebrated amongst us, as Thou hast ordained.

All the Disciples.—Beloved Teacher!

Christ.—My children!—remain in Me and I will remain in you. As the Father hath loved Me, even so love I you. Continue ye in My love. But—ah! must I say it?—the hand of My betrayer is with Me at this table.

Several of the Apostles.—What! A betrayer amongst us?

Christ.—Verily, verily, I say unto you, one of you will betray Me.

Andrew.—Lord, one of us twelve?

Christ.—Yes, even one of the twelve, one who dips with Me his hand into the dish shall betray Me. Thus shall the saying of the Scriptures be fulfilled: He who eats bread with Me, the same shall lift up his foot against Me.

Thomas and Simon.—Who shall this betrayer be?

Both Jameses.—Name him publicly—the traitor!

Judas.—Lord, is it I?

Christ (to Judas).—Thou hast said it. (*To all.*) The Son of Man goeth as it is written of Him, but woe to him by whom the Son of Man is betrayed; it were better for him that he had never been born.

Peter (to John).—Who is it, of whom He speaks?

John (to Jesus).—Lord, who is it?

Christ (to John).—He, to whom I shall give the sop.

Other Apostles.—Which can it be?

Christ (after having given Judas the sop).—What thou doest, do quickly. | *Judas hastens from the room.*

Thomas (to Simon).—Why does Judas go away?

Simon.—Perhaps the Master has sent him to buy something.

Thaddeus.—Or to distribute alms to the poor.

SECOND SCENE.

Christ.—Now will the Son of Man be glorified, and God through Him. If thust hrough Him God be glorified, then will God Himself be glorified, and shall straightway glorify Him. Little children! for a short time I am yet with you; you will seek Me, but, as I have said to the Jews so say I to you, where I am ye cannot come.

Peter.—Lord, whither goest Thou?

Christ.—Whither I go thou canst not follow Me now.

Peter.—Why cannot I follow Thee now? I would give my life for Thee.

Christ.—Wouldst thou lay down thy life for Me? Simon, Simon! Satan hath longed for thee that he might sift thee as wheat. I have prayed for thee that thy faith fail not. But when thou art converted, strengthen thy brethren. This night all shall be offended because of Me, as it is written, I will smite the shepherd, and his sheep shall be scattered abroad.

Peter.—Though all be offended because of Thee, yet will not I. Lord, I am ready to go with Thee to prison and to death.

Christ.—Verily, verily, I say unto thee, Peter, this very night, before the cock crows twice, thou shalt thrice deny Me.

Peter.—Even if I die with Thee, yet will I not deny Thee.

All the Disciples.—Master, we also will remain faithful; neither of us will ever deny Thee.

Christ.—When I sent ye out without purse, or scrip, or shoes, lacked ye anything?

All.—No, never anything.

Christ.—But now say I unto you, Let each take his purse, and also his scrip, and whosoever lacks, let him buy a coat, and also a sword. Now has begun the time of tribulation; and I say unto you, now is the time when that will be fulfilled which was written: He was reckoned amongst the transgressors.

Peter and Philip.—Lord, here are two swords.

Christ.—Enough! Let us stand up and give thanks. (*With the Disciples.*) Praise the Lord, all ye people! Laud him, all ye nations! for his mercy is everlasting,

and His truth endureth for ever. (*Goes to the foreground, and remains there awhile, with His gaze directed to heaven, while the Apostles, standing on both sides, look sorrowfully on.*) Children ! Why are ye so affected, and why look ye so sorrowfully on Me ? Let not your heart be troubled ; ye believe in God, believe also in Me. In My Father's house are many mansions ; I go to prepare a place for you, and then will I come and take you with Me ; that where I am, there may ye be also. I do not leave you as orphans. Peace I leave with you, My peace I give unto you, not as the world giveth give I it unto you. Keep My commandments. This is My commandment : that ye love one another. Then shall all men know that ye are My disciples if ye have love one to another. Now will I speak no more with you, for the Prince of this world draws near, although he has nothing to find in Me. But, that this world may know that I love the Father, and do as the Father hath commanded Me, let us arise, and go hence. [*Goes.*]

SIXTH REPRESENTATION.

THE BETRAYER.

TABLEAU.—*The sons of Jacob sell their brother, Joseph, for thirty pieces of silver.*

PROLOGUE.

Alas ! the false friend has become the open enemy, and for thirty pieces of silver roots out from his heart all love and fidelity. Reprobate has he proved himself by concluding such a shameful bargain ! The ungrateful disciple receives wages for betraying his Divine Master !

In the same manner did sin harden the hearts of the sons of Jacob, and made them sell their own brother, Joseph, mercilessly into the usurious hands of strangers. Thus, when the heart makes gold its idol, then are all the nobler sentiments of honour, love, and friendship, destroyed.

FIRST SCENE.

The High Council.

Caiaphas.—Assembled Fathers, I have a joyful piece of intelligence wherewith to greet you. The pretended prophet out of Galilee, will soon, I hope, be in our hands. Dathan, the zealous Israelite, has won over an intimate acquaintance of the Galilean, and will employ him as a guide to the nightly resort of our enemy. They are both already here, and await a summons to your presence (*Sends a priest, to fetch Judas and Dathan.*) Now I will take your advice concerning the price which is to be paid for this betrayal.

Nathanael.—The law of Moses gives the answer: Thirty pieces of silver is the price of a slave.

Priests.—Yes, yes, such should be the price of the false Messias.

SECOND SCENE.

Dathan and Judas before the High Council.

Dathan.—Wise and learned Councillors, here is a man who is resolved, for a suitable reward, to deliver over your and our enemy into our power.

Caiaphas (to Judas).—Knowest thou the man whom the High Council seeks?

Judas.—I have been for a long while His associate, and know where He takes His nightly rest.

Caiaphas.—What is thy name?

Judas.—I am called Judas, and am one of the twelve.

Priest.—Yes, yes, we saw thee often with Him.

Caiaphas.—Art thou now firmly resolved to do what we require of thee?

Judas.—I give you my word that I am.

Caiaphas.—Wilt thou not repent thy decision?

Judas.—The friendship between Him and myself has for some time become cold, and now I have altogether broken with Him.

Caiaphas.—What was thy motive for parting with Him?

Judas.—His cause seems hopeless . . . and . . . I am resolved to put myself under the lawful rulers, which, I believe, it is right to do. What will ye give me if I deliver Him over to you?

Caiaphas.—Thirty pieces of silver, which shall at once be counted out for thee.

Dathan.—Hearest thou, Judas? Thirty pieces of silver! What a gain for thee!

Nathanael.—And mark, Judas, this is not all; when thou hast fulfilled thy promise, we will still further make provision for thee.

Priests.—Thou wilt become rich and famous.

Judas.—I am satisfied. (*Aside.*) Now my fortune is made!

Caiaphas.—Rabbi, take thirty pieces of silver out of the treasury, and count them out, with the blessing of the High Council. Is not this our will?

Priests.—Yes, it is.

Nicodemus.—What! will you really conclude such a shameful bargain? (*To Judas*), and thou, vile man, dost thou not blush to betray thy Lord and Master thus? Dost thou not fear, thou wicked traitor, that the earth will swallow thee up? Wouldst thou, for thirty pieces of silver, sell thy loving Friend and Benefactor?

Priests.—Be not troubled, Judas, at the speech of this zealot; let him be a disciple of the false prophet, if he

will ; do thou thy duty as a disciple of Moses, and serve thy lawful rulers.

*Rabbi (comes with the money).—*Now, Judas, here are your thirty pieces of silver ! (*Counts out the pieces of money on the stone table, so that they make a pleasant ring as they fall ; Judas snatches them up eagerly.*)

*Judas.—*You may depend on my word.

*Priests—*But the work must be finished before the Feast.

*Judas.—*The finest opportunity occurs even now ; this very night He might be in your hands. But let some armed men be with me, for He will be surrounded by His followers.

*Annas.—*Let us order the Temple-watch to go with him.

*Priests.—*Yes, let that be done.

*Caiaphas.—*Would it not be advisable to send out with him some members of the Holy Sanhedrim ?

*Priests.—*We are ready.

[*Caiaphus chooses out four delegates.*]

*Caraphas.—*But, Judas, how shall the Master be distinguished in the darkness ?

*Judas.—*They must search with torches and lanterns, and besides, I will give them a sign.

*Priests.—*Excellent, Judas !

*Judas.—*Now I will hasten out, to spy out all I can ; then I will come back again to fetch the guard.

*Dathan.—*I will go with thee, and never leave thee, until all be fulfilled.

*Judas.—*I will await your people at the gate of Bethphage. [*Judas goes with Dathan and the four delegates.*]

THIRD SCENE.

The High Council.

*Caiaphas.—*All goes well, worthy Fathers ; but now

the great question is,—what shall we do with Him, this Man whom God has delivered into our hands.

Priests.—He must be buried in the deepest dungeon.

Caiaphas.—Who of you can answer for it, that some amongst His friends may not create a tumult; or that the guards are not corrupted. Might He not break His fetters, through His magic arts? (*The priests are silent.*) I see very plainly that you have no suggestions to make. Then hear the resolution of the High Priest! It is better for one man to die than that a whole people be perverted. He must die! Until He is dead, there can be no peace in Israel, no safety for the law of Moses, no quiet hours for us.

Rabbi.—God has spoken through His high priests; only through His death can, and must the people of Israel be delivered!

Nathanael.—Long has the word lain on my tongue; it is now spoken. He dies, the enemy of our Fathers!

Priests (together).—Yes, He dies! In His death is our salvation.

Annas.—I swear by my grey hairs, I will have no rest, until, in the blood of this misleader, our disgrace is extinguished.

Nicodemus.—Has a sentence already been pronounced over this man, before He Himself is aware of it; before there is any investigation, or examination of witnesses? Is this a proceeding worthy of the Fathers of God's people?

Priests.—What need is there of examination or trial? Have we not ourselves been witnesses of His illegal sayings and deeds?

Nicodemus.—You are yourselves complainants, witnesses and judges. I have listened to His sublime teaching; I have seen His mighty deeds; they de-

serve praise and admiration, not contempt and punishment.

Caiaphas.—What! this felon deserve admiration! Thou wouldst be Moses' disciple, and yet defend what the law condemns!

Priest.—Forth with Him out of our society!

Joseph of Arimathea.—I assent to what Nicodemus has said. No man knows of any deeds of Jesus which would make Him worthy of death. He has done nothing but good.

Caiaphas.—Speakest thou also thus? Is it not everywhere known how He has dishonoured the Sabbath, how He has misled the people by His exciting speeches? Has He not, through Beelzebub, fraudulently pretended to work miracles? Has He not even proclaimed Himself a God?

Priest.—Hearest thou all this?

Joseph of Arimathea.—Envy and malice have distorted His speech, and attributed wicked motives to His noblest deeds. His righteous acts bear witness, that He is from God.

Nathanael.—Ha! now we know thee! Thou hast been, for a long time, a secret disciple of this Galilean; now thou hast openly declared thyself.

Annas.—So, now we have in our midst a betrayer of the holy law, and one, over whom the misleader has thrown his net!

Caiaphas.—What doest thou here, deserter? Go after thy Prophet, to see Him once more before the hour strikes that He must die, for that is unalterably determined.

Priests.—Yes, He must die, that is our resolution.

Nicodemus.—I utterly abhor your determination. No part will I have in this shameful blood-shedding.

Joseph.—And I also will leave a place, where men would murder the innocent.

Joseph and Nicodemus leave.

FOURTH SCENE.

The High Council.

Priests.—At last we are rid of these traitors. We can now speak freely.

Caiaphas.—It will never do for us to formally sit in judgment over this man, try Him, and bear witness against Him, for that would cause the people to believe that we had prosecuted Him out of envy and jealousy.

1st Priest.—There shall not fail to be witnesses. I will take care of that.

Pharisee.—The warrant is enough, but we should (that the weaker be not offended) choose out a regular form of trial.

2nd Pharisee.—If the form be not drawn out, our will shall supply the lack.

Rabbi.—Be He more or less guilty, what matters it? the public only desires His death.

Caiaphas.—Whatever else belongs to the execution of the sentence, it would be safest that it should be carried out by the Governor himself, that he may condemn Him to death, and then we shall not be held accountable.

Nathanael.—We can try it. Should it fail, we can carry out our design by the action of our faithful people amongst the crowd, without our being ourselves to blame.

Rabbi.—And at least we should have Him in our hands, and so place Him in the silence of the dungeon, that the holy Sanhedrim may be freed from its enemy.

Caiaphas.—The particulars shall be made known, whatever happens. Now let us break up, but hold yourselves in readiness each hour of the night. I may have

to call you—there is no time to be lost; our resolution is—He dies!

All (tumultuously).—Yes, He dies!—the enemy of our holy Law!

SEVENTH REPRESENTATION.

JESUS AT THE MOUNT OF OLIVES.

TYPES.—1. *Adam pursues his painful toil. Eve in the midst of her blooming children.*—2. *Joab stabs Amasa, while he gives him the kiss of friendship.*

PROLOGUE.

As Adam struggled with bitter toil, and exhausted strength, for, alas! to atone for his own guilt, so was the Holy One burdened by the guilt of mankind, immersed in a sea of affliction, His head bowed to the earth with its heavy weight, covered with the bloody sweat of anguish, He passed through the fierce conflict in the Garden of Olives. Already draw near the steps of the faithless disciple, Judas, as leader of the myrmidons of the Priests,—he who has deserted the brotherhood of love, to become the shameful betrayer of our Lord. Joab, also, behaved in the same wicked manner towards Amasa—he gave, with hypocritical mien, the kiss of friendship with his lips, and with his hand, alas! with his dagger's point, he gave the treacherous stab.

FIRST SCENE.

Region surrounding the Mount of Olives. Judas, and the four Deputies of the High Council; Traders; Selpha, the leader of the rabble; Malchus; the crowd.

Judas.—Now be careful! We are nearing the place, where the Master has withdrawn Himself, to spend the

night in this lonely region. We need not fear resistance, the surprise will fall too suddenly upon them.

People.—If they resist, they shall feel the strength of our arms.

Judas.—Be not concerned. He shall fall into our power, without the stroke of a sword.

Trader.—But how shall we know the Master in the darkness!

Judas.—I will give you this sign. When we are in the garden, give good heed. Then I shall hasten up to them. Whomsoever I shall kiss—that will be the Master—then canst thou secure Him!

Priests.—Good! This sign will make all safe. Hear ye? By a kiss shall the Master be known!

Rabble.—We will give good heed.

Judas.—Now let us hasten, it is time; we are not far from the olive garden.

Pharisee.—Judas! if, on this night, this fortune falls into our laps by thy means, the event will have excellent results for thee.

Traders.—We also will give thee a good reward.

Rabble.—Now, thou misleader of the people, thy reward is at hand!

SECOND SCENE.

Christ and the Disciples come gradually to the foreground.

Christ.—Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy. Then shall I see you again, and your heart shall rejoice, and your joy shall no man take from you. I am come forth from the Father, and come into the world; again I leave the world, and go to the Father.

Peter.—Lord, now speakest Thou plainly, and no more in proverbs.

James the Elder.—Now we see plainly that Thou knowest all things.

Thomas.—Now we believe that Thou comest forth from God.

Christ.—Do ye now believe? Behold the hour cometh, yea, and now is, when ye shall be scattered every one to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me. Yes, Father, the hour is come! glorify Thy Son as Thy Son has glorified Thee. I have fulfilled the work which Thou hast given Me to do. I have manifested Thy name to those whom Thou hast given Me out of the world. Holy Father, keep them in Thy name; sanctify them in Thy truth. But not only for them do I pray, but for others, who, through Thy word, shall believe in Me, that they all may be as thou, Father, art in Me, and I in Thee. Father, I would that where I am, there may also be those whom Thou hast given Me, that they may see the glory which Thou hast given Me, for Thou hast loved Me before the foundations of the world were laid. (*After entering the Garden of Olives, sorrowfully to his Disciples.*) Children, remain ye here, while I go yonder and pray. Pray ye, lest ye enter into temptation. But ye, Peter, James, and John, come with Me. [*Goes forward with the three Apostles.*]

The rest of the Disciples (in the background).—What has happened to the Master? we have never seen Him so sorrowful.

Christ (in the foreground).—Oh, beloved children, My soul is sorrowful unto death! Remain here, and watch with Me. (*After a pause.*) I go to pray to the Father to give Me strength.

[*Goes slowly to the grotto with feeble and tottering steps.*]

*Peter (looking after him).—*O dear, good Master !

*John.—*The sorrow of our Teacher burdens my heart.

[They sit down.]

*Peter.—*I am full of anxiety ; we were witnesses of his Transfiguration on the Mount.

*Christ (at the entrance of the grotto).—*Now is the hour come over Me, the hour of darkness, yet for this cause came I into the world. (*Throws Himself on His knees in the grotto.*) Father, my Father ! if it be possible, and all things are possible with Thee, let this cup pass from Me. (*Falls on His face, and remains so for awhile, then rises on His knees.*) Yet, Father, not as I will, but as Thou wilt. (*Stands up, then looks towards heaven, then at the three Disciples.*) Simon !

*Peter (as in a dream).—*Ah ! my Master !

*Christ.—*Simon, thou sleepest ?

*Peter.—*Master, here am I.

*Christ.—*Canst thou not watch with Me one hour ?

*The Apostles.—*Sleep, Lord, has overcome us.

*Christ.—*Oh, watch and pray, that ye fall not into temptation.

*The Apostles.—*Yes, Lord, we will watch and pray.

*Christ.—*The spirit, truly, is willing, but the flesh is weak. (*Goes into the grotto again.*) Father, Thy demand is just, Thy decree is holy. Thou demandest this sacrifice. (*Kneels.*) Father, the strife is hot ! (*Falls on His face, then lifts Himself again.*) Yet if this cup pass not from Me unless I drink it, Father, Thy will be done. (*Stands up.*) Holy Father, I will fulfil all righteousness. (*Comes back again to the sleeping Disciples.*) Are your eyes still so heavy that ye cannot watch ? Oh, My familiar friends, cannot I find any consolation in you ? (*After going some steps towards the grotto, stands still.*) Ah ! how dark is all around Me, the anguish of death encompasses Me. The weight of God's righteous judgment lies heavy upon

me! O sin, sin of mankind! it weighs Me down. Oh! the dreadful load—oh! the bitterness of this cup! (*Returns to the grotto.*) My Father (*kneels*), if it be not possible that this sin be lifted off Me, Thy will be done—Thy holy will! Father! Thy Son!—hear Him!

THIRD SCENE.

An Angel appears.

Angel.—Son of Man, consecrated to the will of the Father, let Thy mind contemplate all the blessings, which will flow from this conflict of Thy soul. The Father has required it of Thee. Thou hast freely offered Thyself. Therefore wilt Thou carry out Thy sacrifice for sinful man! Then wilt Thou be glorified by the Father.

Christ.—Yes, Holy Father! I pray not against Thy providence, I will accomplish all—reconciliation, freedom, blessing. (*Stands up.*) Strengthened by Thy holy word, with joy will I go, O Father! to meet what Thou hast appointed Me to bear, as the representative of sinful man; (*To the three Disciples.*) Now sleep on, and take your rest.

Peter.—Master, what is it?

All three Apostles.—Behold! we are ready.

Christ.—The hour is come. The Son of Man shall be delivered into the hands of sinners. Arise! let us go.

Disciples.—What is all this tumult?

Philip.—Come, let us gather round the Master!

[*The disciples hasten forward.*]

Christ.—Behold! he who betrayeth Me is at hand.

[*Judas appears with the rabble.*]

Andrew.—What means all this crowd?

All.—Ah! it is all coming to pass.

John.—And, behold! Judas at their head.

FOURTH SCENE.

Judas.—Hail, master! [*Kisses Jesus.*

Christ.—Friend, wherefore art thou come? Betrayest thou the Son of Man with a kiss? (*Goes forward to meet the crowd.*) Whom seek ye?

Rabble.—Jesus of Nazareth.

Christ.—I am He.

Rabble.—O, woe! woe! what do we see?

[*Fall to the ground.*

Disciples.—One only word of His can strike them down.

Christ.—Arise! and fear not.

Disciples.—Lord, make them to fall, that they rise not again.

Christ.—Whom seek ye?

Crowd.—Jesus of Nazareth!

Christ.—I have said unto you that I am He. If ye seek Me, then let these go.

Selpha.—Seize him! [*The crowd draw nigh to Jesus.*

Peter and Philip.—Lord, shall we strike with the sword? [*Peter strikes Malchus.*

Malchus.—O woe's me! I am wounded, my ear is cut off.

Christ.—Suffer ye thus far! (*To Malchus.*) Be not troubled, thou shalt be healed. (*Restores Malchus' ear. Then to Peter.*) Put up thy sword into its sheath, for all, who strike with the sword, shall perish by the sword. Shall I not drink of the cup which My Father has prepared for Me? And thinkest thou not that I could pray to the Father, and He would send me twelve legions of angels to help Me? But how then would the Scriptures be fulfilled, which were written of Me? (*To the Pharisees.*) Are ye come out against Me as a thief with

swords and with staves to take Me? I sat daily with you in the Temple, and taught, but ye lifted not up your hands against Me; but this is your hour, and the power of darkness. Behold! here am I.

Selpha.—Surround Him! and bind Him, that He escape not.

Nathanael.—Or you will be answerable for it to the High Council. [*The Disciples steal away.*]

Rabble.—He shall not escape out of our hands.

The Traders.—Now shall He feel our revenge.

Nathanael.—First, He must be led to the High Priest, Annas.

Traders (to Judas).—Judas, thou art a hero; thou knowest how to keep thy word.

Judas.—Said I not unto you that this very night He should be in your power.

Pharisees.—Thou hast laid the whole High Council under an obligation to thee.

The Rabble thrust Jesus onward.—Hence with Thee. In Jerusalem shalt Thou be judged.

Selpha.—Let us hasten on. Guard Him carefully.

Rabble.—Ay, run now as Thou usest to run to and fro through the land of Judea.

Rabble.—Forward, or Thou shalt be driven with staves.
[*All go onward.*]

FIFTH SCENE.

Peter and John come out of their hiding-place.

Peter.—Alas! they have driven Him away, our beloved teacher. John! (*Weeps on his breast.*) How can I believe that I have really seen this dreadful act?

John.—O Friend! O best of Teachers! is this the end of all Thou hast accomplished? The Benefactor of the people, the Friend of mankind, in fetters!

Peter.—John, I will go after our good Master. I must see Him once more. Whither have they dragged Him?

John.—Hast thou not heard? To Annas. Come, we will go together. *[Both go.]*

END OF FIRST PART.

* * * Here begins the night between Maundy Thursday and Good Friday, on which account the play is generally here interrupted for an hour, for rest and bodily refreshment.

SECOND PART.

FROM THE TAKING CHRIST PRISONER IN THE OLIVE
GARDEN TO THE SENTENCING BEFORE PILATE.

EIGHTH REPRESENTATION.

JESUS BEFORE ANNAS.

TYPE.—*Micaiah the Prophet is smitten on the cheek, because he spoke the truth to King Ahab.*

PROLOGUE.

O, what a night of sorrow! Behold the Holy One dragged from tribunal to tribunal, everywhere treated with ignominy and ill-usage. Because of one courageous word spoken to Annas He is smitten on his gracious face by one of the brutal crowd, who hopes thereby to win for himself praise from the priests. A type of our Lord was Micaiah the Prophet, when he was smitten on the face by one of the lying prophets, because he spoke the truth boldly to Ahab the king. Truth often earns for itself only hate and persecution; but, however much it may be repressed, at last it will conquer, and break through the darkness.

FIRST SCENE.

The High Priest Annas and three Priests on the balcony of his house.

Annas.—No rest shall I have this night, until I know that this disturber of our peace is safely in our hands. I longingly await my faithful servants with the news that the enemy of the Sanhedrim is already in bonds.

Priests.—They cannot tarry long; from the outcry, they must be near.

Annas.—Long has my anxious gaze been directed towards the Kedron-way, but yet in vain.

(The Priests seek to reassure Annas, and two of them go out in different directions to see if the crowd is near, the one by the Kedron-way, the other by the way of Siloam. At last, one of them comes back and announces, that all is going as they would have it.)

Annas.—O happy tidings! Blessed hour! A weight is lifted off my heart, and I feel as one new born. Now, indeed, can I joyfully call myself the High Priest of God's chosen people!

SECOND SCENE.

The four Delegates appear with Judas on the balcony.

The four Pharisees.—Long live our High Priest!

Nathanael.—The wish of the High Council is fulfilled.

Annas.—O! I must embrace you for joy. Judas, thy name shall take an honourable place in our records. Even before the Feast shall the Galilean die!

Judas (affrighted).—Die!

Annas.—His death is decreed.

Judas.—I will not be accountable for His life and blood.

Annas.—That will be nothing to you; He is in our power now.

Judas.—I have not delivered Him up for this.

Pharisees.—Thou hast delivered Him up to us; what will follow, is our affair.

Judas.—O woe! woe! what have I done? Shall He die? No; that He shall not. I will prevent it. I will not have it. (*Hastens away.*)

The Pharisees (jeeringly).—Whether thou wilt have it or not, die He must!

THIRD SCENE.

The same, without Judas. Directly after appear Christ; also Selpha, the leader of the crowd, and the Temple servants, Malchus and Balbus, on the balcony. The crowd remain below.

Priests.—High Priest, the prisoner is at the threshold.

Annas.—Let Him be brought before me.

[*Selpha appears with Christ.*]

Annas.—Have you taken only Him prisoner?

Balbus.—His disciples fled like frightened sheep. We did not think it worth the while to imprison them. Yet Malchus hardly escaped with his life.

Selpha.—One of the disciples cut off his ear with the point of the sword.

Annas.—How! Did it not leave any mark?

Balbus (jestingly).—The prisoner has restored it to him, with His magic power.

Malchus.—Seriously, I know not what to say. A wonderful thing has certainly happened to me.

Annas.—Has the deceiver bewitched thee also? (*To Jesus.*) Say, by what power Thou doest these things?

[*Christ is silent.*]

Selpha.—Answer, when the High Priest questions Thee.

Annas.—Tell us. Give account of Thy disciples, of

Thy teaching, which Thou hast sown over all this land of Judea, and with which Thou hast seduced the people.

Christ.—I have spoken openly in the Synagogue, and taught in the Temple, and nothing have I spoken in secret. Why asketh thou Me? Ask those who heard what I have taught them. Let those who know, repeat what I have said to them.

Balbus (strikes Jesus).—Answerest Thou the High Priest so!

Christ.—If I have spoken wrongly, the wrong will appear. But if I have spoken truth, why strikest thou Me?

Annas.—Wilt Thou, even now, defy us? Thy life is in our hands. I am weary of this insolence.

Balbus (to Christ—leading him away).—Thou must learn to subdue Thy defiance.

Annas.—I will, for a time, go in to seek my rest; or rather to meditate, and consider how this fortunate beginning may be brought to an end. I must be called at a very early hour, to attend the Sanhedrim. [*All go.*]

FOURTH SCENE.

Christ in the midst of the Rabble.

The Rabble (to Selpha, who brings Jesus).—Ha! is His work so soon done?

Selpha.—His defence has turned out badly. It has only gained Him a severe blow. We must now take Him to the house of Caiaphas.

Rabble.—Thou must hurry Him on.

Balbus.—Come, cheer up—Thou wilt get a better reception from Caiaphas, perhaps!

FIFTH SCENE.

Peter and John before the house of Annas. A Priest.

Peter.—How can it have fared to-day with our good Master. O John, how anxious I am about Him!

John.—I fear He will have to endure scoffing and ill-usage. I dread to approach the house.

Peter.—But all is so silent around us.

John.—I hear no sound in the palace. Can they have taken Him away again?

Priest (coming out of the Palace).—What would ye here, at this time of night?

John.—Pardon us, we saw a multitude of people from afar, going in through the Cedron-gate, and went after them, to see what had come to pass.

Priest.—A prisoner had been brought in here, but he is already sent away again to Caiaphas.

John.—To Caiaphas! Then we will go away again at once.

Priest.—You had better do so, or you will be taken up, as disturbers of the people's nightly rest.

Peter.—We will make no disturbance, and will go away quietly. *[The Disciples go.]*

Priest (looking after them).—Can these be any of the disciples of the Galilean? If I only knew! But they will not escape our people, if they go to Caiaphas' palace. The whole of the disciples must be put down, else the people will never be brought back to their obedience.

[Goes.]

NINTH REPRESENTATION.

JESUS BEFORE CAIAPHAS.

TYPES.—*The innocent Naboth is condemned to death through false witnesses.—Job patiently endures the insults of his wife and friends.*

PROLOGUE.

Wrapped in silence, stands the Lord before His enraged enemies, now His judges. Patiently He bears all the complaints, and lying accusations, even the sentence of death itself. As, once, Naboth was condemned to death, through false witnesses, as a blasphemer, so also is He, whose only guilt is Truth, Love, and Well-doing. Soon will you see Him surrounded by brutal servants, who worship Him with a mocking homage, accompanying their jeers with savage laughter. The patient Job, in his deepest affliction, loaded with the taunts of his wife and friends, typified the heavenly meekness of our blessed Redeemer.

FIRST SCENE.

The Rabble (shouting). Christ passing through the street.

The Rabble (to Christ).—Thou wilt become a spectacle, a spectacle for the whole nation.

Balbus.—Come, hasten on, Thy disciples are all ready. They will proclaim Thee King of Israel.

Rabble.—Thou hast never dreamt of this, hast Thou?

Selpha.—Caiaphas will soon explain Thy dream to Thee.

Balbus.—Dost Thou hear? Caiaphas will proclaim Thy elevation to Thee. [*With laughter.*

Rabble.—Yes, Thy elevation between heaven and earth.

Selpha.—Take notice, ye people! Through the Hall of Pilate is the nearest way to Caiaphas' palace. There place yourselves at the most distant part of the outer court.

Rabble.—Thy command shall be fully obeyed. [*Goes.*]

SECOND SCENE.

Caiaphas in his bedchamber.

Caiaphas.—This fortunate capture promises us a happy fulfilment of our wishes. Thanks, noble members of the Sanhedrim, to your zealous and prudent co-operation.

Priests.—To our High Priests the chief praise belongs.

Caiaphas.—Now let us go our ways without delay. All is prepared and ready; the Council will immediately be assembled; the necessary witnesses are brought together; I shall now hasten on the examination of the prisoner, then the warrant shall be proclaimed, and care shall be taken, that it shall be carried out. Have confidence in me, my friends, I have projected a scheme, and hope to carry it out.

All the Priests.—May the God of our Fathers bless the steps of our High Priest.

THIRD SCENE.

The same. The Rabble bring Christ in. The false witnesses.

Selpha.—Most exalted High Priest, here is the prisoner.

Caiaphas.—Lead Him nearer, that I may better see His face.

Selpha.—Step forth, and do honour to the house of the High Priest.

Caiaphas (to Christ).—Thou, then, art He who would lay our Synagogue in ruins, and who would have tried to

bring about the downfall of the law of Moses. Thou art impeached, for that Thou hast seduced the people to disobedience; for that Thou hast despised the holy teachings of our Fathers; for that Thou hast often violated the godly precept of keeping the Sabbath-day holy; for that Thou hast often been guilty of blasphemous speeches, works, and deeds. There are honourable men standing here, who are ready to confirm by their evidence these impeachments. Hear them, and then Thou mayest defend Thyself, as Thou canst.

1st Witness.—I can witness before God, that this man has misled the people, that He has openly accused the high councillors and scribes of being wolves in sheep's clothing, and blind leaders of the blind, and He has openly taught that men should not follow them.

2nd Witness.—And I also can bear witness to all this, and, in addition, can say, that He has forbidden the people to pay tribute to Cæsar.

1st Witness.—Or, at least, He has let fall words of questionable meaning to that effect.

Caiaphas. — What hast Thou to say to all this? Answerest Thou nothing?

2nd Witness.—I have often seen how, in defiance of the law, He has sat at table with unwashed hands; how He has consorted with publicans and sinners, has entered into their houses, and eaten with them.

Other Witnesses.—We have often witnessed all this also.

2nd Witness.—I have heard trustworthy people say, that He has even talked with Samaritans—yea, He even dwelt with them a whole day long.

1st Witness.—I was also an eye-witness, how He did that on the Sabbath-day, which is forbidden by the law of Moses, in that He fearlessly healed the sick. He has also broken the Sabbath in other ways: He ordered a

man, on that holy day, to take up his bed, and carry it to his house.

Caiaphas (to Christ).—Hast 'Thou anything to say against these accusations? Knowest Thou nothing, wherewith to answer?

3rd Witness.—Thou hast—I was by—professed to have the power of forgiving sins, which only pertains to God.

1st Witness.—Thou hast taken God for Thy father, and hast said that Thou wert one with the Father, making Thyself equal with God.

2nd Witness.—Thou hast exalted Thyself over our father Abraham; Thou hast said, “before Abraham was, I am.”

4th Witness.—Thou hast said, “I can destroy the Temple, and build it up again in three days.”

5th Witness.—I have heard Thee say, “I will destroy the Temple, the work of men’s hands, and in three days, will build up another, which is not built of men’s hands.”

Caiaphas (to Christ).—So Thou hast arrogated to Thyself a superhuman, godly power! These are dreadful accusations, and they are lawfully certified; make answer to them, if Thou canst. Thou thinkest, by silence, to save Thyself; Thou darest not, before the fathers of the people, confess, what Thou hast taught them; or dost Thou dare? Then listen: I, the High Priest, adjure Thee by the living God! Say, art Thou the Messiah, the Son of the Blessed?

Christ.—Thou hast said it. I am He. I say unto thee also: hereafter shalt thou see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven!

Caiaphas.—He has spoken blasphemy! What need we of any further witness? You have yourselves heard his blasphemy! What think ye?

All.—That he is guilty of death!

Caiaphas.—He is now universally declared guilty of death; yet, not I, not the High Council, the law of God itself speaks the death sentence over Him. Ye leaders of the law, I command you to answer. What says the holy law of those who are disobedient to God's written commandments?

1st Priest (reads).—Whosoever is proud, and will not listen to the commands of the priests, nor to the decrees of the judge, that man shall die, and so shall evil be rooted out of the land of Israel.

Caiaphas.—What says the law of those who profane the Sabbath?

2nd Priest (reads).—Keep My Sabbath, that it may be holy unto you. Whoso profanes the Sabbath, he shall be put to death. Whosoever works on the Sabbath day, that soul shall be cut off from among the people.

Caiaphas.—What says the law of the blasphemer?

3rd Priest (reads).—Say to the Children of Israel, a man, who curses God, shall bear his sin, and, whosoever blasphemes God, shall die the death. He shall be stoned by the whole community, whether he be home born, or a stranger.

Caiaphas.—According to these laws, shall the sentence be pronounced over this Jesus of Nazareth, and as soon as possible it shall be carried out. I shall, however, reserve the sentence. Lead Him out, guard Him well, and, in the grey of the morning, bring Him in before the whole Sanhedrim!

Selpha.—Come then, Messias! We will lead Thee to Thy palace. Thou shalt receive due homage there.

[*Leads Jesus away.*]

FOURTH SCENE.

Caiaphas.—Now our aim is almost accomplished, now we can make a decided advance.

All.—We will not rest, until he is done to death.

Caiaphas.—At break of day we will again assemble. When the sentence shall have been confirmed by the whole assembled Council, the prisoner shall at once be brought before Pilate, that he may ratify the sentence, and that it may be carried out.

Priests.—May God soon free us entirely of our enemy.
[*All go.*]

FIFTH SCENE.

Judas (alone).—A fearful dread comes over me. The words of Annas :—He shall die ! Oh ! they haunt me continually. What dreadful words, and I the guilty cause of their being uttered. At the house of Caiaphas, I might inquire, how the case stands. Shall I go in ? I can bear this uncertainty no longer, and though I dread to know the truth, yet I must go in. [*Enters the house.*]

SIXTH SCENE.

Hall in the house of Caiaphas. The Maids, Sara and Hagar, and the Rabble ; the servants lying around a great coal fire ; John and Peter, later, Selpha with Christ.

Hagar (to John, who stands at the door).—John ! art thou, too, come here in the middle of the night ! Come in, you can warm yourself here. You can give this youth a little room, can you not, men ?

Servants.—Yes, let him come nearer !

John.—Good Hagar, I have a companion with me. Can he also come in ?

Hagar.—Let him come in. Why does he stay out there in the cold ? (*John goes back to Peter, who is standing at the door, but comes back without him.*) Well, where is he ?

John.—He stands at the threshold. He does not dare to come in !

Hagar.—Come in, good friend, have no fear.

Servants.—Come over to where we are, and warm thyself.

[*Peter timidly draws near the fire.*]

1st Servant.—Nothing is seen, or heard yet of the prisoner !

Rabble.—How much longer must we wait here ?

2nd Servant.—Most likely, He will come out of the trial, condemned to death.

1st Servant.—I am curious to know, whether or not His disciples are in jeopardy.

Rabble (laughing).—That would be a fine piece of work, if they were all taken prisoners.

2nd Servant.—Would it be worth the while ? The Master once gone, the spell of the Galilean would be lifted off, and Jerusalem would no longer allow herself to be blinded.

1st Servant.—At least one of them will receive a severe punishment, who used his weapon, and cut off Malchus' ear.

Rabble.—Aye !—as it is said : “ Ear for ear.”

1st Servant.—Ha ! ha ! ha ! That rule will not apply here, as Malchus had his ear again ?

Hagar (to Peter).—For some time I have been looking at thee ; if I mistake not thou wert one of those, who were with the Galilean ? Yes, yes, thou art one of them.

Peter.—I ? No, I am not ! Woman, I know him not ; know not of whom thou speakest.

[*He slips away, and is now near Sara.*]

Sara.—Behold ! This man was also with Jesus of Nazareth.

Others.—Art thou, then, one of his disciples ?

Peter.—By my soul, I am not ! I know not the man.

[*The cock crows.*]

3rd Servant.—Behold this man ; surely he was with Jesus.

Peter.—I know not what you mean. What is this man to me?

Others.—Yes, yes, thou art one of them. Thou art a Galilean, and thy speech betrayeth thee.

Peter.—God be my witness, that I know not this man, of whom ye speak. [*The cock crows the second time.*]

4th Servant.—What! Did I not see thee in the garden, when my cousin Malchus' ear was cut off?

Rabble (by the fire).—Be ready; they are bringing in the prisoner. [*Selpha appears with Christ.*]

2nd Servant.—Well, how has it gone with him?

Selpha.—He is condemned to death.

Rabble.—Poor king!

[*Christ looks sorrowfully on Peter.*]

Selpha.—Come on, comrades, we must watch Him, until the dawn of the morning.

2nd Servant.—Come. He shall help us to shorten the weary hours.

SEVENTH SCENE.

Peter alone, then John.

Peter.—Ah, best of masters, how deeply have I fallen! O, what a weak, miserable man I am! I have denied Thee, thrice denied Thee! Thee, for whom I would give my life. Ever shall I repent from my heart this despicable cowardice. Hast Thou still a grace for me? Oh, let me find it! Never, never will I again forsake Thee. Oh, Thou most merciful, Thou wilt not reject me! No; the tender look with which Thou regarded me, promised me that 'Thou wouldst forgive me. Nothing shall again separate me from Thee. [*Goes.*]

John.—What can have become of Peter? Has any accident befallen him? Perhaps I have missed him on the way. I will now go back to Bethany. But how,

beloved mother, will thy heart receive the tidings, I have to relate to thee. Oh, Judas, what a terrible deed hast thou accomplished! [Goes.

EIGHTH SCENE.

Christ is placed on a seat in the midst of the Rabble.

*The Servants (speaking in turns).—*Is not this throne too base for Thee, great king? Hail! new made lord; but sit Thee firmer on Thy throne, Thou mightest else fall over. (*Thrusts Jesus roughly down on the seat.*) Thou art a prophet too; then say, great Elias (*striking*), who smote thee! Is it I? (*Strikes again.*) Dost Thou not hear? (*Shakes Jesus.*) Sleepest Thou? He is deaf and dumb; a fine prophet! (*Thrusts Jesus from his seat, so that He falls to the ground.*) O, woe, woe, woe, our king is fallen from His throne. What shall we do, we have no king any more? Thou, the great magician, art only an object of pity. Come, let us help Him again on to His throne. (*Lifts Christ up.*) Be seated, mighty king; receive our homage.

*A Messenger of Caiaphas (entering).—*Well, how fares it with our new king?

*Rabble.—*He will neither speak nor explain anything; we can make nothing of Him.

*Messenger.—*The High Priest, and Pilate are ready to receive Him. Caiaphas has sent a command, that you bring Him at once.

*Selpha.—*Come, comrades! (*Servants take Jesus and bind Him.*) Come, Thou hast been king long enough. Out with Thee; Thy kingdom is at an end.

TENTH REPRESENTATION.

THE DESPAIR OF JUDAS.

TABLEAU.—*Cain overcome with despair, leaning over the body of Abel.*

PROLOGUE.

What does Judas, wandering hither with such a distracted air? He is racked with the misery of an evil conscience. The blood-guiltiness, which is upon his soul turns into fire the gold, which is the reward of his sins. Bewail, Judas, the crime thou hast committed. O, wash out thy guilt with tears of penitence. Humbly supplicate for mercy—the door of salvation still stands open to thee. Alas! well mayest thou feel the bitterest repentance. Still, through the darkness shines no ray of hope. Too great, too great is my sin, he cries with Cain, the brother-murderer, as he, untrusting and unrepentant, yields to the terrors of despair. Behold the wages of sin! Let us pray that such a state may never be ours.

FIRST SCENE.

Judas (alone).—Now is my fearful misgiving become the most dreadful certainty. Caiaphas has condemned the Master to death, and the whole Council has agreed in the decision. It is all over; no hope, no deliverance now! Had the Master Himself been willing to save Himself, He would have made them feel His might, when they found Him in the olive garden. But He did it not again; and what can I do for Him, unhappy wretch that I am,

who have delivered Him into their hands. They shall have back the money again—the price of blood—and they must give back my Master again to me. But will He be freed thereby? O, vain hope! they will only laugh at me, I know. O, thou synagogue! thou hast, through thy deceiving messengers, concealed thy murderous designs, else hast thou never had me in thy claws. No part will I have in the blood of the innocent. [*Goes.*]

SECOND SCENE.

The High Council.

Caiaphas.—I believe, ye Fathers, that we cannot wait until the morning, before we send the enemy of the Synagogue to His death.

Annas.—As for me, I can find no moment of rest, for my fervent longing to hear His sentence of death pronounced.

All.—It is decided; He shall, and must die!

Caiaphas.—I will now have the criminal brought here once more, that ye may be all witnesses of His guilt being worthy of death. Thus may the whole Council agree to the sentence.

THIRD SCENE.

Judas (haste ning in).—Is it true, have ye the Master really sentenced to death?

Rabbi.—Why art thou come, uncalled for, here? Away with thee. Thou shalt be called, if thou art wanted.

Judas.—I must know the truth. Have ye sentenced Him?

All.—He must die!

Judas.—O, woe, woe! I have sinned, I have betrayed the righteous one; and ye, ye bloodthirsty judges, ye have condemned, and murdered the innocent.

All.—Judas ! peace, or——

Judas.—No peace more for me. None for you. The blood of the innocent calls for vengeance.

Caiaphas.—Judas, what is troubling thy soul ? Speak, but speak with respect ; thou art standing before the High Council.

Judas.—You would deliver Him over to death, who is clear of all guilt. You dare not do it. That is the protest I have to make. You have made me a betrayer. Your accursed pieces of silver——

Caiaphas.—Thou hast, thyself, carried on and conducted the bargain.

Priests.—Consider, Judas, thou hast already what is due to thee ; and if thou conductest thyself decently, thou shalt still——

Judas.—I will have no more. I will do away with this shameful bargain. Let the innocent go free.

Rabbi.—Out with thee, thou madman !

Judas.—I demand first of you the innocent ; my hand shall be clean of His blood.

Rabbi.—What ! thou shameful traitor ? wilt thou dictate to the High Council ? Know that thy Master must die, and that thou hast delivered Him up to His death.

All.—Yes ! die He must.

Judas (staring wildly).—Die ! I am lost. (*Distractedly.*) —Then destroy me, ye denizens of hell ; crush me to pieces ! Here, ye bloodhounds, have back your curse ! your price of blood. [*Flings the bag of money at them.*]

Caiaphas.—Why didst thou lend thyself to a bargain, without duly reflecting beforehand ?

All.—That is only thine affair.

Judas.—Then my soul will be lost, my body burst asunder ; and you——

All.—Silence! and away with thee.

Judas.—You shall all sink into hell with me.

[*Rushes out.*]

FOURTH SCENE.

Caiaphas (after a pause).—What a terrible man!

Annas.—I have foreseen something of this.

Priests.—The guilt is His.

Caiaphas.—He has betrayed his friend; we only prosecute our enemy. I remain firm to my resolution, and if any here be of another mind, let him stand forth.

All.—No, we will stand by our resolution.

Caiaphas.—What shall we do with this money? We dare not return it into the treasury, because it is the price of blood.

Priests. — There is a burying-place wanted for strangers; for this sum we can buy an acre for that purpose.

Caiaphas.—Is there one to be bought?

Priests.—A potter in the town has a field to sell for exactly this sum.

Caiaphas.—Then let it be bought; but let us not now delay any longer to pass the sentence on the prisoner.

Rabbi.—I will order Him to be brought in immediately.

Annas.—I shall then see whether the insolence, which he has shewn me, is yet unsubdued. One thing appears quite satisfactory to me, we are all quite agreed as to the verdict, He is worthy of death!

FIFTH SCENE.

Christ before the High Council.

Selpha (leading Jesus in).—Show more respect to the High Council, than heretofore.

Caiaphas.—Lead Him towards the middle of the hall.

Balbus.—Stand forth !

[*Brings Jesus before the Council.*

Caiaphas.—Jesus of Nazareth, holdest Thou to the words which Thou hast spoken this night before Thy judge ?

Annas.—If Thou art the Christ, say so.

Christ.—If I should say so, you would not believe Me, and if I were to ask you a question, you would not answer Me, nor let Me go. But hereafter shall the Son of Man sit at the right hand of God.

All.—Art thou also the Son of God ?

Christ.—You say it, and so I am.

Annas.—It is enough, what need have we of any further witnesses ?

Priests and Pharisees who were not at the nightly sitting.—We have now had it out of His own mouth.

Caiaphas.—Fathers of the people of Israel, it appears right to us, that the final judgment should be pronounced over this Man, and His punishment be decided on.

All.—He is guilty of blasphemy, He has deserved death.

Caiaphas.—I shall have Him brought before the judgment seat of Pilate !

All.—Yes, forth with Him, He shall die !

Caiaphas.—But Pilate must first be made aware that the sentence must be carried out before the Feast.—(*Sends Rabbi and two other members of the Council to Pilate.*) On this day will the religion of our Father be restored, and the honour of the Synagogue be exalted, so that the echo of our fame shall resound to the remotest islands. Lead Him away. We follow.

All.—Death to the Galilean !

[*All go.*

SIXTH SCENE.

The three Delegates of the High Council before the house of Pilate.

Rabbi.—At last we breathe freely,—long enough have we been insulted.

1st Priest.—It were high time. He had, already, a large number of disciples.

Rabbi.—There is nothing more to fear from Him now. The Traders have in these days displayed the most praiseworthy activity in winning over to us a multitude of resolute people. They will strengthen the cause; the fickle-minded crowd will join them, and the disciples of the Nazarene will find themselves silenced for good, and will withdraw from the scene.

Priest.—We will now bring our suit before Pilate. We dare not enter his house to-day, since it would make us unclean before the Feast of the Passover.

Rabble.—We will have the suit brought before him by one of his own people. (*Knocks at the door and speaks to the servant of Pilate, who opens it*). The High Priest has sent us to the exalted representative of the Emperor, to beg of him that he will allow the High Council to appear before him, and to bring him a criminal, that he may ratify their sentence on Him.

Servant.—I will at once repeat your message. [*Goes.*

1st Priest.—Is it not lamentable, that we should have to appeal to the heathen, before we can fully execute the decrees of our holy law?

Rabbi.—Be comforted; when once this nation's enemy is out of the way, who knows how soon the yoke of these strangers may not be lifted off from us?

2nd Priest.—O, may I live to see the day, which will bring freedom to the Children of Israel!

Servant (returning).—The Governor salutes you. You may tell the High Priest, that Pilate is ready to listen to the complaint of the High Council.

Rabbi.—Receive our thanks.

1st Priest (as they go out).—I suppose Pilate will agree in the decision of the High Council.

Rabbi.—He must. How can he withstand the decision of the High Priest, and the whole people, who will this Man's death?

1st Priest.—What imports to the governor the life of this Galilean? To please the high priest, whom he much esteems, he will make no difficulties to the execution being brought about. [All three go.

SEVENTH SCENE.

The end of Judas. A wooded ground.

Judas.—Where shall I go to hide my shame? No depth of the wood is secluded, no stony cavern dark enough. Swallow me, earth! Ah, my Master—best of all men—I have sold Him! To misuse, to a shameful death, have I delivered Him up! How good He was always towards me. He gave me courage, when, on many occasions, dark misgivings lay upon my soul. How lovingly He cared for me and warned me still, when I was already brooding over thoughts of betrayal. Accursed avarice, whither hast thou led me? Ah! I am no more His disciple! I dare not show my face to either of the others. An outcast!—everywhere hated and shunned, even by those, who led me into sin. I am a lonely wanderer, with this fire of remorse ever burning within me. Ah! dared I only see His face once more, I could lament to Him, the only Anchor of hope; but He

lies in prison—is, perhaps, already dead, through the rage of His enemies—only? no, but through *my* guilt! O woe, woe to me! refuse of all men! For me there is no hope—no repentance for my sin! He is dead, and I am His murderer! Unhappy hour, when my mother bore me! Shall I bear this misery any longer? No; no step further will I go. Here, here, will I destroy my miserable being! (*Takes off his girdle.*) Come, thou serpent—encircle me! Slay the betrayer!

[*As Judas prepares for self-murder the curtain falls.*]

ELEVENTH REPRESENTATION.

CHRIST BEFORE PILATE.

TYPE.—*Daniel is impeached before King Darius.*

PROLOGUE.

Scarcely had the words gone forth, “Kill Him, the enemy of Moses,” when they were echoed back by many voices. Thirsting, with a tigerish thirst, for the sentence of the heathen judge, they poured forth their impetuous, inexhaustible eloquence. Setting forth complaint after complaint, impeachment after impeachment—impatiently hurrying on the accursed sentence of death. So did ten thousand voices cry against Daniel: “He has destroyed Baal; forth with him to the lion’s den, there shall he be eaten of them.” Ah! when once deceitful error gets possession of men’s hearts, they know themselves rightly no more. Wrong appears to them as virtue, virtue, which is but hate and enmity.

FIRST SCENE.

Before Pilate's house. At the left—the High Council, the Tradesmen, and Witnesses. At the right—the Rabble, with Jesus.

*The Rabble (urging on Jesus).—*Forth with Thee to Thy death, Thou false prophet! Ah! art Thou afraid, that Thou wilt not go forward?

*Selpha.—*Come, people, get Him on.

*Rabble.—*Wilt Thou be carried? Go on—Thy journey will not last much longer—only as far as Calvary. At the cross Thou canst rest.

*Caiaphas.—*Hold your peace; we have somewhat to say. (*All are quiet.*) Ye members of the High Council, our holy heritage, our honour, the rest of the whole land, have you these at heart—then, consider, an instant. It is to be decided between us and this misleader. Are you men, in whose veins flow the blood of our fathers? An imperishable monument will ye erect. Be firm in your resolution.

*The High Council.—*Our fathers for ever! Death to the enemy of our people.

*Caiaphas.—*Let us not rest, until His life is extinguished on the cross.

*All.—*We will not rest.

*Rabble (to Christ).—*Hearest Thou this, Thou Prophet and King?

SECOND SCENE.

Pilate appears on the balcony with his attendants.

*Caiaphas (bowing low).—*Vicegerent of the Emperor of Rome!

*All.—*Health and blessing to thee!

Caiaphas.—We have a Man, named Jesus, here, Whom we have brought before thy judgment-seat, that thou mayest pronounce on Him the sentence of death.

Pilate.—Lead Him forth. What complaint have ye against this Man?

Caiaphas.—If He were not a great evil-doer, we should not have delivered Him up to thee, but should have punished Him according to our law.

Pilate.—Well, of what evil deed has He been guilty?

Caiaphas.—He has violated heavily the holy law of Israel in manifold ways.

Pilate.—Then take Him, and judge Him according to your law.

Annas.—He has already been judged by the Sanhedrim, and has been found worthy of death.

Caiaphas.—But we are not allowed to carry out the sentence of death on any one. This is why we bring our request for the carrying out of the sentence to the vicegerent of the Emperor.

Pilate.—How can I condemn a man to death before I know what his crimes are, or am convinced that he has done anything worthy of death?

Rabbi.—The sentence of the High Council was spoken unanimously, grounded on the most thorough conviction of His guilt. It does not, therefore, appear necessary, that the exalted Governor of the State should take the trouble to make another examination.

Pilate.—What? You dare propose to me, the representative of the Emperor, that I should become only the blind instrument for the carrying out of your intentions. That is far from my purpose. I must know, under what law, and in what way He has transgressed.

Caiaphas.—We have a law, and by that law He ought to die, because He has called Himself the Son of God.

Annas.—We must, therefore, be firm in our decision that He suffer the lawful punishment of death.

Pilate.—In such a speech, which is at most but the fruit of a vain imagination, a Roman can find nothing worthy of death. Besides, how can I know, whether He be the son of a god, or no? If you have no other crime, but this, to lay to His charge, think not that I shall yield to your desires.

Caiaphas.—This Man has been guilty of the greatest crimes, not only against our holy law, but also against the Emperor himself. We have found Him a rebel, and a seducer of the people.

All.—He is an insurgent, a mutinous rebel.

Pilate.—I have, indeed, heard of one Jesus, who drew the people around Him, and taught them, and performed many wonderful works; but I have never heard that He has stirred anyone up to rebellion, or caused an uproar. Had such a thing happened, I should have known it before; as I, to the maintenance of the peace and order of the country, am kept well informed as to the doings and welfare of the people of the Jews. But say, when, or where, has He raised a rebellion?

Nathanael.—He has assembled the people, by crowds, around Him, and attended by such a multitude, has made a solemn entry into Jerusalem.

Pilate.—I know this, but no rebellion has arisen from it.

Caiaphas.—Is it not rebellion when He has forbidden the people, to pay tribute to the Emperor?

Pilate.—What proof have ye that He has done so?

Caiaphas.—Proof enough, as He has given Himself out as the Messiah, the King of Israel! Is not that a challenge to the rule of the Emperor?

Pilate.—I admire your suddenly awakened zeal for the respect due to the Emperor. (*To Christ.*) Hearest

Thou what heavy charges they are bringing against Thee? What answerest Thou? [*Christ is silent.*]

Caiaphas.—See, He cannot deny them!

Priests.—By His silence He confesseth His crimes.

All.—Therefore, sentence Him to death.

Pilate.—Patience! it is not the time yet. I will give Him a hearing in some other place. (*To his attendants.*) Perhaps, when He is not so much scared by the multitude, and fury of His accusers, He will give me His replies. Let Him be brought to the outer court. (*To his servants.*) Go!—my soldiers shall conduct Him. (*To the members of the Council.*) As for you, examine, meanwhile, into the grounds of your complaints, and see whether they do not proceed from a somewhat impure source. Then let me know your determination. [*Sweeps away from them.*]

Rabbi.—This causes a vexatious delay.

Caiaphas.—Do not lose courage. Our steadfast resolution will give us the victory. [*All go.*]

THIRD SCENE.

Pilate and his retinue. Christ is brought out on the balcony.

Pilate (to Christ).—Well, Thou hast heard the complaints of the council against Thee. Give me, now, an answer. Thou hast, they say, called Thyself the Son of God. Who art Thou? (*Christ is silent.*) Wilt Thou not answer me? Knowest Thou not that I have power to crucify Thee, or to let Thee go?

Christ.—Thou hadst no power over Me, unless it had been given thee; therefore, had they the greater sin who delivered Me into thy hands.

Pilate (aside).—A spirited reply! (*To Christ.*) Art Thou the King of the Jews?

Christ.—Asketh thou this of thyself, or did others tell it thee of Me?

Pilate.—Am I a Jew? Thine own nation, and the Chief Priests, have delivered Thee into my hands. What is the cause of their doing so?

Christ.—My kingdom is not of this world. If My kingdom were of this world, then would My servants fight. I should not, then, be delivered into the hands of the Jews. But My kingdom is above.

Pilate.—Art thou a King, then?

Christ.—I am a King. To this end was I born, and for this end came I into the world; that I should be a witness of the truth. Whosoever is of the truth heareth My voice.

Pilate.—What is truth?

FOURTH SCENE.

A servant of Pilate enters.

Servant.—Lord! thy wife greets thee, and heartily begs of thee, for thy welfare and hers, that thou wilt have nothing to do with that just Man, Who is now brought before thy judgment-seat. She has suffered many things, in a dream, because of Him this night.

Pilate.—Go in and tell her, that she may be without fear. I shall not give in to the proposal of the Jews, but will endeavour to let the Prisoner go free.

FIFTH SCENE.

Pilate (to his attendants).—I would I knew nothing of this matter. What think ye, my friends, of the complaint of these Jews?

1st Courtier.—It appears to me, that envy and jealousy have led them to make these complaints. The most inveterate hate shows itself in their words and their demeanour.

2nd Courtier.—The hypocrites wish us to believe, that they have the respect due to the Emperor at heart ; whereas it is their own authority, which they fear is endangered by this famous Teacher of the people.

Pilate.—I think so, too. I cannot believe that this Man intended to lead any criminal plot. He has so much nobility in His countenance—in His demeanour. There was so much frankness in His speech, and it showed that He was possessed of such high endowments, that He appeared to me to be a very wise Man ; too wise, perhaps, for these benighted people, who cannot bear the weight of His wisdom. If He could prove His high descent ? And then the dream of my wife on His account !—No, I will not certainly allow the wish of these Priests to be fulfilled. (*To the Servants.*) Let the High Priests appear here again, and the Accused be led out to the Council Hall. [*Servants go.*

SIXTH SCENE.

The same. The High Council, under the balcony.

Pilate.—Here you have your Prisoner again. He is guiltless.

Annas.—We have the word of the Emperor that our law shall be upheld ; how then can He be without sin, Who has trodden this law under foot.

All.—He is worthy of death.

Caiaphas.—Is He not also guilty before the Emperor, who has outraged the law, which his will has guaranteed.

Pilate.—This is just as I have said. Had He sinned against our law, He would have been punished according to our law, as far as you have a right to it. I cannot pronounce the death sentence over Him, while I do not.

find that He has deserved death according to the law, in which I am His judge.

Caiaphas.—If He set himself up as a king, would not that be rebellion? Would he not deserve punishment for high treason—the punishment of death?

Pilate.—If this Man has given Himself out as a king, I should not judge these ambiguous words cause enough for me to sentence Him. With us, it is openly taught, that every philosopher is a king. You have not made it evident to me, that He has arrogated to Himself kingly power.

Nathanael.—Is there not evidence enough, when, through Him, the whole people were in a tumult, when the whole of Judea was filled with His teaching; from Galilee, where His first disciples assembled, to even here in Jerusalem.

Pilate.—Comes He out of Galilee?

All.—Yes. He is a Galilean.

Rabble.—His home is at Nazareth, in the dominion of King Herod.

Pilate.—If this be so, then I am spared the duty of judging over Him. Herod, the King of Galilee, is come here to the Feast. He can now judge over His subjects. Take Him then, and bring Him to His king. He shall be conducted thither by my body-guard.

[*Pilate goes, with his retinue.*

Caiaphas.—Then let us go at once to Herod. Before him, who knows something of the faith of our fathers, shall we get better protection for our holy law.

All (to Christ).—One hour, sooner or later, yet shalt Thou suffer. Ay! and to-day! [All go.

TWELFTH REPRESENTATION.

CHRIST BEFORE HEROD.

TABLEAU and TYPE.—*Samson, imprisoned by the Philistines, stands between the two gates.*

PROLOGUE.

New disgrace befalls the loving Saviour, when He is brought before Herod, because He will not exhibit His wonder-working power before the vain prince. Thus was the All-wise deemed foolish by foolish men, and clothed in a white mantle, to afford pastime to the prince's attendants.

Samson, the dreaded young hero, now robbed of his eyesight, and fettered, stands, derided and despised by the weakest, amongst the Philistines. Yet soon the weak will prove to be the strong. He who is here abased, shall appear in glory; virtue shall triumph over their vile mockery.

FIRST SCENE.

A Hall—Herod and his Court.

Herod.—So they have brought the renowned Jesus of Nazareth here as a prisoner. Long have I desired to see Him, His deeds have been so much spoken about. I will now put His power to the proof.

Courtiers.—Surely He will be glad to show His power to thee, O King, to gain thy favour against His accusers.

Herod.—They should have brought this complaint before Pilate, here I can examine or judge nothing.

Courtiers.—Perhaps Pilate has refused to listen to

them, and now they seek another means of accomplishing their desires.

Herod.—I shall not attend to their pious bickerings, but I shall see Him, that I may put His wonder-working power to the proof.

SECOND SCENE.

Caiaphas, Annas, Priests. Christ is conducted in by Soldiers.

Caiaphas.—Mighty King!

All the Priests.—Health and blessing to thee!

Caiaphas.—The Sanhedrim has brought a criminal, which it has made captive, before the King, that he may confirm the sentence of the law.

Herod.—How can I judge in a foreign dominion. (*To Christ.*) Give us a proof of Thy wondrous power; then will we hear, and believe in Thee.

Priests.—O King, deceive not thyself. He is in the very bonds of Satan!

Herod.—That makes no difference to me. (*To Christ.*) Tell me, what did I dream about last night? (*Christ is silent.*) Perhaps Thou canst explain my dream to me? (*Relates his dream.*) Thou canst not show Thy power in this manner? Then cause this room to become suddenly dark, change the scroll yonder, which contains thy sentence, into a serpent. (*To his Courtiers.*) He can neither do, or say anything. He is a foolish man, whom the applause of the people has driven mad. (*To the Priests.*) So let Him go free!

Caiaphas.—Trust Him not, O King. He would be to thee as foolish, that He may obtain of thee a mild sentence.

Annas.—Even the person of the King is in danger, as He has proclaimed Himself as King.

Herod.—Oh! He is a king, is He? Well, as a king,

He is worthy of homage! I will clothe Him with a kingly mantle, and proclaim Him publicly as a king of all the demented. [*Signs to his servants.*]

Priests.—Not this, but death has He deserved.

Caiaphas.—O King, remember it is thy duty to punish Him, who has trodden down the law.

Herod.—What have you so seriously against Him?

Rabbi.—He has dishonoured the Sabbath.

Nathanael.—He is a blasphemer.

Priests.—He has declared, that He would destroy the Temple, and build it up again in three days.

Herod.—Then does not that prove Him foolish?

Priests.—He has called thee, O King, a fox.

Herod.—Then He has given me a title to which He, certainly, cannot lay a claim. (*Servants come with mantle.*) Clothe Him, He shall show as king before the people.

Priests.—He shall die!

Herod.—No; I will not spill the blood of such an exalted king. Lead Him out before the people, that they may admire Him to their hearts' content.

[*The Soldiers lead Jesus out, amidst the mocking of the crowd.*]

THIRD SCENE.

Caiaphas.—Thou seeest now, O King, that these great deeds are but fraud and deceit, whereby He has misled the people. Now give thy decision.

Herod.—My decision is, that he is a simple sort of a man, and that He is not capable of the crimes of which you accuse Him.

Caiaphas.—Take care, that thou dost not deceive thyself.

Herod.—The foolish man must be treated as such. My verdict is given.

Rabbi.—Is it thus that the law of Moses and the prophets is set aside?

Herod.—I abide by what I have said. I am tired, and shall not concern myself any more with this narrative. Pilate must act according to his own judgment in the matter. Present to him greeting and friendship from King Herod. [*The Priests go.*]

FOURTH SCENE.

Herod.—I have been deceived ; instead of a magician, I have found an ordinary man.

Courtier.—What, then, mean they by all these accusations, which they bring against Him ?

Herod.—Friends, here is no John. John spoke with wisdom and power ; one was obliged to heed him, but this Man was dumb before His accusers.

Courtier.—I marvel at the bitter hate of the priests against Him.

Herod.—If Pilate had found Him a State criminal, would not he himself have sent me notice of it ? But enough of this tiresome business. We will try, by some better entertainment, to make amends for so much lost time.

THIRTEENTH REPRESENTATION.

CHRIST IS SCOURGED, AND CROWNED
WITH THORNS

TYPE.—*Joseph shows the aged Jacob the blood-stained coat of his son.*

PROLOGUE.

Ah ! what a sight, ever to be deplored by all true disciples, stands now before our eyes ! The body of our Lord, covered with wounds from numberless stripes ; His head encircled with a crown of sharp thorns

scarcely can His blood-stained face be recognised ! At such a sight, who would not weep with compassion ? As the patriarch Jacob saw the coat of his son drenched with blood, how he lifted up his voice and wept with heartrending cries ! Let us also weep, as we witness the patient endurance of our Divine Redeemer. And, ah ! it was for *our* sins, He was so torn and wounded !

FIRST SCENE.

Caiaphas, Annas, the High Council, the Traders, and Witnesses appear again before Pilate's house, bringing with them Christ, guarded by Soldiers.

Caiaphas.—Now we must again come before the stormy, blustering Pilate ; and, if he will not decide according to our will, we will appeal to the Emperor's authority.

Annas.—Shall I, in my grey old age, witness the downfall of the synagogue ? But, no ! my tongue, weak and stammering as it is, shall cry loudly for His blood ; and I will gladly go to rest with my fathers, when I have seen Him die on the cross.

Rabbi.—Rather would we be buried under the ruins of the Temple, than that our resolve should be frustrated.

Pharisees.—We will not rest until He is dead.

Caiaphas.—Whosoever does not agree to this, let him be thrust out of the synagogue.

Annas.—And take with him the curse of our Fathers.

Caiaphas.—The day advances, and we have little time, so we must set all the levers at work, to accomplish our will before the Feast.

SECOND SCENE.

Pilate appears with his retinue on the balcony.

Caiaphas.—We bring the Prisoner once more before thy judgment-seat, and demand His death.

The Priests and Pharisees.—We all unite in this demand. He must die!

Pilate.—You bring me this Man as a rebel, and I have heard your complaints, I have myself listened to Him, and behold, I have found nothing in which He has been guilty.

Caiaphas.—We abide by our decision. He is a criminal, worthy of death.

The Priests.—He is a criminal against our law and against the Emperor.

Pilate.—I sent him to Herod, because he was a Galilean. Have ye not brought your complaint before him?

Caiaphas.—Yes; but Herod will not judge, whilst thou hast the command here.

Pilate.—And I have found nothing in Him which is worthy of death; but I will meet your demand, so far as to order this Man to be scourged as a chastisement, and then let Him go.

Annas.—That is not enough.

Caiaphas.—The law does not provide for such a criminal the punishment of stripes, but the punishment of death.

Priests (cry).—To death with Him!

Pilate.—Is your hate against the Man so deep and vile, that even the blood from His wounds will not quench it? You force me to say what I think. An unworthy resentment draws you on, caused by the people preferring His teaching to yours. I have heard enough of your hate-founded complaints. I will now hear the voice of the people. There will soon be an immense number of them assembled without, to beg, according to an old custom at the Feast of the Passover, the life of one of the prisoners. It will then be seen, whether your complaint be the expression of the voice of the people, or of your own personal revenge.

Caiaphas (bows to Pilate).—You will see, O governor, that you have been wrong, in imputing wicked motives to us.

Priests.—Truly, not such, but zeal for God's holy law urges us on.

Pilate.—I know of the murderer Barabbas, who now lies in prison, and of his shameful deed. I will leave the choice to the people between him, and Jesus of Nazareth. What is freely demanded, that will I freely grant.

All.—Then let Barabbas go free.

Pilate.—You are not the people. The people shall speak for themselves. In the meantime, I will chastise Him. (*To the servant.*) The soldiers shall lead Him forth and chastise Him according to the Roman law. (*To his attendants.*) This, whatever He has done amiss, will be sufficient punishment, and perhaps the sight will serve to mitigate the rage of His enemies.

[*Goes with his followers.*]

THIRD SCENE.

The Priests, under the empty balcony.

Caiaphas.—Pilate betakes himself to the voice of the people. Well, we will also call upon them. (*To the Traders and Witnesses.*) Now, brave Israelites, is your time; go out into the streets of Jerusalem and beg all, who are our friends, to come hither. Unite yourself with a certain party of them. Excite them to a state of hatred against the enemy of Moses. Seek to win the fickle-minded crowd through the craft of your words—through specious promises. Intimidate the disciples of the Galilean by united outcry against them—by insult and jeers—through ridicule and threats; and, if necessary,

through misuse—so that none dare show themselves; much less, open their mouths.

Traders and Witnesses.—We will go at once, and soon return, each at the head of an excited crowd.

Caiaphas.—We will meet again at the Sanhedrim street. *[The Traders go.]*

The Priests (cry after them).—Blessings on ye, true disciples of Moses.

Caiaphas.—Now, do not let us lose a moment; let us go out to meet the people, to excite and inflame them.

Annas.—When the people have assembled out of all the streets of Jerusalem, we will conduct them to the Judgment Hall of Pilate.

Rabble.—If Pilate will hear the voice of the people, then let him.

Caiaphas.—As with one voice, shall he hear the cry of the nation. Let Barabbas go free—the Galilean, to the cross.

All.—Let Barabbas go free—to the cross with the Galilean! *[All go.]*

FIFTH SCENE.

Christ, unclothed, and with hands bound to a low column, is surrounded by Pilate's soldiers.

The Soldiers (to one another).—Now He has had enough; He is over-run with blood. *(To Christ.)* Oh! Thou pitiable King of the Jews! But Thou must appear as a king—Thy sceptre in Thy hand—Thy crown on Thy brow. The insignia of the Jewish nation shall be brought thee. *(They bring a scarlet mantle, a crown of thorns, and a sceptre of reeds).* Now, these are certainly splendid ornaments for a King of the Jews. Thou hadst not expected such honour to be shown Thee? Come, let us put on Him the purple mantle. But Thou must sit; it

becomes not a king to stand. And see, here is a fine pointed crown! (*Make Christ sit down.—Laughter.*) And that it may fit seemingly on Thy head, we must press it down firmly. (*The soldiers take the ends of the two staves and press the crown down on Christ's head, Who shrinks with pain beneath it.*) Now the sceptre. Now, Thou needest nothing more. What a King! (*Kneel down before him.*) We do Thee homage, great King of the Jews!

Servants of Pilate (entering).—The Prisoner must at once be brought to the Judgment Hall.

Soldiers.—Thou comest at a wrong time; thou hast interrupted us in the midst of our respectful homage. (*To Christ.*) Now, Thou must arise. We will lead Thee forth as a show. There will be joy amongst the people of the Jews, when they see their King appear in such splendour!

FOURTEENTH REPRESENTATION.

JESUS IS CONDEMNED TO BE CRUCIFIED.

TYPES.—*The triumph of Joseph in Egypt. The loosing of the scapegoat from the old Temple.*

The Chorus, and People behind the scenes, sing the fine Antiphon; which contrasts, in a most striking manner, the noisy madness of excited passion, with the fervent pleading for injured innocence.

PROLOGUE.

A sorrowful figure stands our blessed Redeemer now. Himself touched with compassion, Pilate stands forth. Have ye no mercy, oh infatuated, misguided people? he asks. No! Seized with frenzy they cry, To the cross with Him. They would torture to death

the All Holy; for the robber and murderer, Barabbas, they would have pardon. Ah! how different was it once with Joseph in Egypt. Joyful songs of praise resounded around him, as the Egyptians freely acknowledged him as their saviour.

But He, the Saviour of the world, is surrounded by the rage of a blinded people, who will not rest, or be quiet, until they force the unwilling judge to say: Take ye Him, and crucify Him.

FIRST SCENE.*

Nathanael.—Moses, your Prophet, has bidden you hither. The Holy law cries for vengeance.

1st Crowd.—We will have Moses. We will ever be followers of Moses, and of our Law.

2nd People.—We hold by our teachers and priests; away with those who rebel against them. You are our Fathers. We will stand up for our teachers.

Annas.—Come, children, throw yourself into the arms of the holy Sanhedrim.

* This scene, as well as the two following, are each magnificent in the highest degree. The great scene, called by the Passion Players the "Empörung" ("Rebellion") is most artistically arranged, and with the utmost splendour. The scene represents Jerusalem in three perspective views. The many hundreds of players crowd in, the people come, led by the Priests and Pharisees, from the three different streets to the foreground; from the two narrow streets come a combined stream; and from the middle one (the centre division of the stage), come two crowds, one entering at the right, the other at the left side. Amongst each crowd one recognizes some of the traders and witnesses. The crowd which comes by the house of Annas is led by the priest Nathanael; that from the street leading to Pilate's house, is led by Ezekiel; at the centre of the stage comes (at the right), Caiaphas forth, at the left, Annas. Each of the leaders incite the people; from afar their shouts are heard. Nearer and nearer approach the four groups to the foreground, where they join in one great mass; then as one man they act, rage, and cry.

Ezekiel.—Cast it off, cast it off, the yoke of the mis-leader.

2nd People.—We will have no more of Him; we will follow you.

3rd People.—The whole of the people applaud you.

4th People.—We will be free from the false teacher, the Nazarene!

The Four Leaders.—Your Father's God will again receive you; you will be again His chosen people.

All the People.—You are our true friends. Long live the High Sanhedrim. Long live our Priests, and Teachers!

Annas.—And death to the Galilean!

Caiaphas.—Come, let us hasten to Pilate.

Nathanael and Ezekiel.—Let us demand His death—His blood!

All the People.—Let us go at once to Pilate. The Nazarene shall die!

The Leaders.—He has falsified the law. He has despised Moses and the Prophets. He has blasphemed God!

All the People.—Death to the false Prophet.

2nd Crowd.—The death of the cross!

2nd & 3rd Crowds.—Pilate must crucify Him!

The Leaders.—He shall expiate His offences on the cross!

3rd & 4th Crowds.—We will not rest, until the sentence is spoken.

The whole mass of people are now in the foreground. Caiaphas influences and overawes the people with his looks and gestures.

Caiaphas.—Hail to you, Children of Israel; yes, you are still the honoured descendants of our Father Abraham. Oh, rejoice, that you have escaped the unspeakable ruin, which this deceiver would have brought to you, and to your children!

Annas (by Caiaphas' side).—Only the ceaseless endeavour of our Fathers has prevented the nation from falling.

All the People.—Long live the High Council! Death to the Nazarene!

Priests and Pharisees.—Cursed be he, who does not consent to His death!

People.—We demand, that He dies.

Caiaphas.—Let Him be thrust out from the presence of our Fathers.

People.—Let Him be thrust out!

Caiaphas.—Pilate will give you the choice between this blasphemer, and Barabbas. Let us demand that Barabbas be let go free.

People.—Barabbas must be saved! Down with the Nazarene!

Annas.—Praise the Fathers, who have heard your desire!

All.—Pilate must consent; the whole nation demands it of him.

Caiaphas.—Happy day for the Children of Israel. Children, be steadfast!

Priests and Pharisees.—This day gives back honour to the Synagogue, freedom to the Children of Israel.

[*Caiaphas, at Pilate's house, furiously demands the death-sentence, or threatens a universal rebellion.*]

People (tumultuously).—We demand the blood of our enemy!

Servant of Pilate (rushing to the door of the house, cries).—Tumult! rebellion! mutiny!

People.—The Nazarene shall die.

Caiaphas.—Shew courage! remain firm The just cause will prevail.

All.—Pilate must say His death sentence!

Servant (from the balcony).—Silence! be quiet!

All.—No, no! we will not rest until Pilate consents.

THE PASSION PLAY

Servant.—Pilate will appear at once. [Goes.

All.—We demand the death of the Nazarene.

Caiaphas (to the Priests).—Now will Pilate, as he desired, hear the voice of the people?

SECOND SCENE.

Pilate appears on the balcony, with his retinue, and with Christ, who wears the crown of thorns, and is led by two soldiers.

All.—Judge! speak the sentence over Him.

Pilate (indicating Jesus).—See, what a Man!

Pharisees and Priests.—To the cross with Him!

Pilate (indicating Jesus).—Cannot this deplorable sight win some compassion from your hearts?

All.—He must die! To the cross with Him!

Caiaphas.—Hear, O Pilate! the voice of the people. Behold, it unites with ours, and demands His death.

People.—Yes, we desire His death!

Pilate (to the Soldiers).—Lead Him down; and let Barabbas be brought at once from the prison. The keeper of the prison must at once deliver him to the chief-lictor.

Annas.—Barabbas must live! Pronounce the sentence of death over the Nazarene!

Pilate.—I cannot understand these people. A few days ago, they attended this Man through the streets of Jerusalem, with shouts of applause and joyful cries. Is it possible, that these same people should, to-day, call for His death and destruction? This is contemptible fickle-mindedness.

Caiaphas.—The good people have, at last, clearly perceived, that the adventurer had deceived them, by announcing Himself the Messiah, and calling Himself the King of Israel.

Nathanael.—Now the people have their eyes fully

opened, and they see that He cannot help them—He who promised freedom, and salvation to the nations.

Ezekiel.—Israel will have no Messiah, who allows Himself to be in bonds, and who has exposed Himself to laughter and jests.

People.—He dies—the false Messiah, the deceiver!

Pilate.—Men of Israel! It is customary, that, at the Feast, I release unto you a prisoner. Behold these two men: the One, with mild countenance, and dignified demeanour, the true picture of a wise teacher, and whom you have long honoured, convicted of only one wrong deed, and Who has already submitted to chastisement; the other, a hateful savage, a convicted robber and murderer, the very picture of a thorough villain! I appeal to your reason, to your manly feelings—choose, which would you that I deliver unto you, Barabbas, or Jesus, which is called Christ?

Priests and People.—Barabbas shall go free!

Pilate.—Will ye not, that I release unto you the King of the Jews?

Priests and People.—Away with this Man, and release unto us Barabbas!

Caiaphas.—Thou hast promised to give freedom to whomsoever the people should choose.

Pilate (to Caiaphas).—I am accustomed to keep my promise, without any reminder from you. (*To the People.*) What, then, shall I do with the King of the Jews?

Priests and People.—Crucify Him!

Pilate.—What! Shall I crucify your king?

People.—We have no king, but Cæsar.

Pilate.—I cannot sentence this Man, because I find no fault in Him. He has been punished enough; I will now let Him go.

Priests.—If thou let this man go, thou art not Cæsar's

friend ; whosoever makes himself a king, rebels against Cæsar.

Nathanael.—And this rebel shall remain unpunished, and still further sow the seeds of rebellion ?

People.—It is the duty of the Governor to remove Him from our midst.

Caiaphas.—We have done our duty as subjects of the Emperor, and have delivered over to thee the rebel. If thou wilt not act in accordance with our complaint and, with the desire of the people, then we are free from guilt. Thou, alone, O Governor, art answerable to the Emperor for the consequences.

Annas.—If thou, before these men, wilt uphold riot and rebellion, then we shall know who will be to blame, and so also will the Emperor.

People.—The affair must be brought before Cæsar.

Ezekiel.—It will be heard with astonishment at Rome, that the representative of the Emperor has sheltered One guilty of high treason, Whose death all the people desire.

People.—Thou must deliver Him over to execution, else there will be no rest in the land.

Pilate.—Why ? What wickedness has He done ? I cannot, and dare not, condemn the Innocent to death.

Caiaphas.—Let me be allowed to ask one question. Why be so unwilling to execute judgment over this Man, when lately, on account of some rebellious outcry, thou didst allow thy soldiers to murder the people without judgment or sentence ? (*Pilate looks perplexed.*)

People.—Thou darest not free this Man, if thou art a faithful servant of Cæsar.

Pilate.—Bring me water !

Caiaphas.—The people will not move from this place until thou hast pronounced the death warrant on the enemy of Cæsar.

People.—Yes, we go not from this place until sentence is given.

Pilate.—I am constrained, by your fury, to consent to your desire. Take ye Him, and crucify Him! But behold! (*washes his hands*) I wash my hands—I am innocent of the blood of this just Man; see ye to it.

Priests and People.—We take it on us; His blood be on us and on our children!

Pilate.—At the demand of the people Barabbas is free. Lead him forth, and out at the front door, that he never tread this ground again. [*The soldiers lead Barabbas away.*]

Priests and People.—Now hast thou judged rightly.

Pilate.—I have yielded to your furious desire to consent to an evil deed; but I will have no share in this blood-guiltiness. It shall be as you have spoken with such clamorous outcry—it shall be on you, and on your children.

Priests and People.—It shall fall on us, and on our children.

Annas.—We and our children will daily bless, and pronounce, with thankful joy, the name of Pontius Pilate.

The People.—Long live Pontius Pilate!

Pilate.—Let the two murderers be brought hither, guarded. The chief-licitor must immediately give them up to the soldiers. They have deserved death much more than He whom you have accused.

Priests and People.—He has deserved death, more than all men.

Pilate.—The death sentence must be written, and publicly shown to the people.

[*The Scribe begins to write; meanwhile, from the street in the distance, the Soldiers, with opprobrious epithets, drive on the thieves.*]

Rabbi.—These are worthy companions to the false Messiah on His way to the cross.

Pilate (to the two Thieves).—The earth shall be this day cleansed from you, and from your shameful deeds. You shall die on the cross. The sentence of death shall now be proclaimed.

Scribe, lifts his book and reads.—I, Pontius Pilate, the representative in Judea of the mighty Emperor Claudius Tiberius, pronounce, at the importunate desire of the High Priest, the Sanhedrim, and the assembled people of the Jews, the death sentence over the well-known Jesus of Nazareth, who is impeached for that He has incited the people to rebellion, has forbidden the tax to be paid to the Emperor, and has proclaimed Himself to be King of the Jews. This same Jesus shall, without the town, be nailed to the cross between two malefactors, in the same manner as robbers and murderers, who are likewise sentenced to death, are executed. He shall be brought from life to death. Done at Jerusalem, on the eve of the Passover.

Pilate (breaks his staff).—Now, take ye Him,—and crucify Him! [*Rushes away to the interior of his house.*]

Caiaphas.—Triumphant hour for us! The victory is ours! The enemy of the Synagogue will be destroyed!

Priests and People.—Forth with Him to Calvary.

People, Priests and Pharisees.—Long life and prosperity to the Synagogue, and to the nation.

Annas.—Let us haste, that we may be at home at the right time to eat the Passover.

Priests and Pharisees.—With joy will we eat the Paschal Lamb, as once did our fathers in Egypt.

Caiaphas.—Our way of triumph will be through the midst of Jerusalem.

Rabbi.—Where are His disciples? They should be invited to cry Hosanna.

People.—Come, let us away, that we may see Him die on the cross.—O day of joy! The enemy of Moses is destroyed. So may it be with every one who despises the law. He deserves the death of the cross. Happy Feast of the Passover! Now all is turned to joy in Israel! All is at an end with the Galilean!

[All depart in tumultuous procession.]

END OF THE SECOND PART.

THIRD PART.

FROM THE SENTENCING TO THE RESURRECTION OF CHRIST.

FIFTEENTH REPRESENTATION.

THE WAY OF THE CROSS.

TYPES.—*Isaac, at the command of his father, carries the wood of sacrifice to the mount. Moses lifts up the Serpent in the wilderness.*

PROLOGUE.

The enforced sentence is pronounced. Already we see Jesus on His way to Calvary, burdened by the weight of His cross. Thus did Isaac, himself, bear willingly, the wood to the mountain height, where his father was about to offer him up as a sacrifice, at the command of Jehovah. Jesus also carried willingly the wood of the cross, which, through the Sacrifice of His Sacred Body, was soon to become the Tree of Life, rich in blessings for us. As an uplifted serpent gave salvation to all who looked on it, so comes comfort and blessing to us from the Tree of the Cross.

(The “*Schutzgeist*,” or *Praying Choir*, now sing the Chorus “*Be-tet an ha-bet Dank*,” &c.)

FIRST SCENE.

The Holy Women, with John and Joseph of Arimathea, coming from Bethany.

Mary (to John).—O beloved disciple ! how can it fare with my Jesus ?

John.—If the priests are able to do what they wish, then certainly He must be near His death, but they dare not sentence Him, without gaining the consent of the Governor. But I have hopes that Pilate will not condemn Him, as He has done nothing but good deeds continually.

Magdalene.—The Lord direct Pilate's heart !

Mary.—Oh ! friends, let us go up, that I may see my Son once more.

Joseph.—No one is allowed to see Him ; but we can make enquiries concerning Him.

John.—The best way will be to go to Nicodemus, who must certainly know how it stands with the Master.

Mary.—Yes, let us go ; every moment increases my anxiety.

John.—Be strong in faith, beloved mother.

[*They hear cries, the noise of the raging multitude as they urge on the Saviour, laden with His cross, to Calvary.*]

Joseph.—Why this fearful outcry ?

[*They remain listening.*]

SECOND SCENE.*

The Cross-Bearer on His way. Priests, Pharisees, People, Soldiers, move slowly from the Annas Street to the foreground.

* As in the case of the "Rebellion" scene so in the "Way of the Cross," the three divisions of the stage add much to the impressiveness of the scene. The Holy Women come out from the Pilate Street. The soldiers, executioners, and priests, with

The Centurion with the staff of office, near him a rider bearing the Roman flag. Christ painfully bearing the cross, then the four soldiers, who are the executioners.

People.—He dies, and every one who upholds Him!

Soldiers.—Findest Thou the burden already so heavy?

People.—Force Him on, that we come to Calvary.

Two Soldiers.—We must stop, or He will break down altogether.

[The group in the Pilate Street know not yet what is happening.]

Joseph.—What is this commotion, going on here? We cannot make our way to the town.

Mary.—What may all this noise betoken? Can it concern my Son?

Joseph.—It appears to be a rebellion broken out.

John.—We will remain here quietly, until the stormy scene is over.

Simon of Cyrene (comes hastening anxiously from the centre stage to the foreground, carrying a basket).—I must hurry on, to get to the town. The eve of the Feast draws on; I must make many purchases.

Priests and People (yet unseen by Simon).—Drive Him on with blows. Let Him not rest.

Simon.—What an outcry. I will stay here quietly.

3rd Soldier.—Thy staggering weakness avails Thee not, Thou must go on to Golgotha.

Ahasuerus (comes rushing out of his house, saying to Christ).—Away from my house—here is no place for repose.

Simon.—What is it that is coming? The noise becomes louder. I will await the sight.

Christ bearing the cross, come out of the Annas Street; from the distant part of the middle stage comes Simon of Cyrene, and then come the weeping women of Jerusalem. The scene is most remarkable, as the several groups unite, in one great mass, in the foreground.

THIRD SCENE.

The Way of the Cross is at last come to the foreground. In the meantime, come, from the distance of the centre stage, Veronica and the women of Jerusalem.

John.—It appears that some one is being led to Calvary, to be executed.

Mary (sees Jesus).—It is. Ah! it is, it is, my Son!

[She sinks back. The holy women around her support her.]

Executioner.—He hinders us on our way.

Centurion (to Jesus, Who is exhausted and fainting. His tottering steps fail to support Him).—Here, strengthen Thyself. Drink this.

[Holds forth to Him a flask of wine; Jesus takes it, but will not drink.]

Mary.—Oh! behold Him led to His death, like a malefactor—between malefactors!

John.—Mother! It is the hour, of which He has foretold the coming; it is the Father's will.

Centurion.—Wilt Thou not drink? Then Thou must go on.

4th Soldier.—Come, Thou must move, Thou cross-bearing King of the Jews!

2nd Soldier.—Come, gather up Thy strength.

3rd Soldier.—Treat Him not so tenderly. He must go.

Mary.—Oh, where is any sorrow, like my sorrow!

3rd Soldier.—He is so very weak—some one must help Him, else——

Rabbi (perceiving Simon).—Here, this stranger!——

Pharisees.—Seize him! bring him here!

Centurion.—Come here, thou hast broad shoulders!

Simon.—I must——

Centurion.—Certainly thou must, or thou wilt get a beating.

Pharisees.—Yes, give him a blow if he will not come.

Simon.—I am innocent! I have done no crime!

Centurion.—Silence!

Simon (perceiving Jesus).—What do I see! Can this be the holy Man of Nazareth?

2nd Soldier.—Come, thy shoulders here!

Simon (to Christ).—Gladly will I carry it, for love o Thee! O may I be worthy of doing this service for Thee!

Christ (who stands exhausted by his side).—God's blessing be on thee, and thine!

Centurion.—Now then, onward, thou must follow with the cross.

Priest (to Christ).—Now canst Thou step on quickly.

Soldiers (roughly shaking Jesus).—See, we must hold Thee, now Thy cross is taken from Thee!

2nd Soldier.—Art Thou once more thirsty?

Centurion.—Let Him rest; we will wait a little longer, that He may recover Himself, before He goes up the mountain.

[*Veronica and the women of Jerusalem draw near the procession.*]

Caiaphas.—Again at a standstill? When shall we arrive at Calvary?

Veronica (kneeling before Jesus, and offering Him a handkerchief).—Lord! How over-run is Thy face with blood, and sweat! Wilt Thou not dry it with this!

Christ (dries His face, and gives her the handkerchief back).—Thy compassion shall be rewarded by My Father.

Women of Jerusalem (kneeling to the Lord with their children).—Thou good Teacher, never will we forget Thy beneficent deeds; noblest Friend of man, what a reward is Thine!
[*They weep.*]

Christ.—Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. Behold, the days come, in which they shall say:—Blessed are the barren, and the wombs that never bear, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For, if they do these things in the green tree, what shall be done to the dry?

Centurion.—Keep away the women-folk.

3rd Soldier.—What avails your women's tears? Away!

4th Soldier.—Now then, forth with Thee to the mount of death!

People.—Now let us go quickly on to Calvary.

Rabbi.—Are we at last going on again!

Nathanael.—The Captain is far too mild.

Caiaphas.—Spare Him not so much!

[*As the procession goes on its way once more, a servant of Pilate appears.*]

FOURTH SCENE.

Servant of Pilate.—Halt! At the command of the Governor, the Captain is immediately to appear before him, to receive another command. [*The procession stops.*]

Caiaphas.—What is this? What new command? The sentence is spoken, and must be carried out without delay.

Centurion.—No, that must not happen, until I receive my Lord's command. (*To the Soldiers.*) Meanwhile, keep watch, and proceed with the prisoners to Golgotha; then dismiss this man (*indicating Simon*), and await my arrival.

[*The procession is again on its way.*]

People, shout wildly together.—Away to Golgotha! To the cross with Him! Joy to Israel! The enemy is vanquished! We are free! Long live the Sanhedrim!

John.—Mother, wilt thou not go back to Bethany? Canst thou bear the sight?

Mary.—How can a mother forsake her child in his last and bitterest hour? I will suffer with Him, will share shame and disgrace with Him, and would with Him die.

John.—If only thy bodily strength can hold out!

Mary.—Fear thou not, I have prayed to God for strength, and the Lord has heard me. Let us go!

All.—Beloved mother, we follow thee!

[They go slowly after the procession.]

SIXTEENTH REPRESENTATION.

JESUS AT GOLGOTHA.

The Choir appear clothed in black garments.)

PROLOGUE.

Come, soul devout! with thoughts that glow
 With mingled thanks, and ruth, and woe,
 With me to Golgotha, and see,
 How there thy Saviour bled for thee:
 There, from just wrath our sins to hide,
 The Sinless for the sinner died.
 Clothed only with the stripes that bruised Him,
 There lay He on the cross for thee;
 While raging enemies accused Him,
 And mocked Him in His agony;
 Yet, patiently, through every ill,
 He pitied, loved, forgave thee still.
 My heart with grief and woe is quaking;
 What pangs those quivering limbs must bear!
 I see the wounds the nails are making,
 As sharply through the flesh they tear.

I hear the hammer's strokes, meanwhile,
Through hands and feet send piercings vile.

During these last words, the strokes of the hammer are heard, which drive the nails through the body of Christ.

FIRST SCENE.

The scene is presented on the centre stage. As the curtain lifts, the two crosses, with the malefactors on them, stand already erected. Christ lies, nailed to the cross, on the ground—Lictors, Executioners, High Priests, Pharisees, People. At the back-ground—the Holy Women, John, Joseph, and Nicodemus.

Executioners.—We have now finished with these.
(*Indicating the two thieves.*) Now must the King of the Jews be lifted up!

Priests.—No king! deceiver! traitor!

Centurion.—First, this writing must be fastened to the cross at the command of the Governor. Faustus, fasten this shield over the cross!

Faustus.—An escutcheon! Ah! that gives quite a regal appearance. [*Nails on the superscription.*]

Centurion.—Lay hold of the cross, and with great care lift it up; use all your strength. [*They lift it up.*]

Soldiers.—Now the cross stands firm.

Centurion.—The penal act is completed.

Caiaphas.—And excellently completed. Thanks and applause from us all!

Priests.—This shall be kept as a day of joy for ever.

Pharisees.—Yes, through all the future.

Annas.—Now will I gladly descend into the grave of my fathers, since I have had the joy of seeing this deceiver on the cross. But the superscription seems to be very short.

Rabbi (stepping nearer the cross).—It is an insult to the Sanhedrim, and to our people.

Caiaphas.—What is written?

Rabbi.—It is written: Jesus of Nazareth, King of the Jews!

[*The four Executioners lay themselves down at the foot of the cross.*]

Caiaphas (reads).—This touches the honour of the nation.

Priests.—Let it be torn down at once!

Caiaphas.—We dare not lay hands on it ourselves. (*To two Priests*).—Go to Pilate, and demand in the name of the High Council, and the assembled people, that this superscription may be altered. He shall write, *He said*, “I am the King of the Jews.” Make also the request, that the condemned shall have their bones broken before it is late in the evening, that their bodies may be taken away. [The Priests go.]

First of the four Soldiers.—Now, comrades, let us share our inheritance. (*Takes Christ's coat and mantle in his hand.*) See! the mantle divides into four equal parts. (*The four soldiers tear the mantle, with a wrench, into four parts.*) But the coat is without seam. Shall we tear it also?

2nd Soldier.—No; it would be better that we cast lots over it. Here are dice.

1st Soldier.—I will now try my luck (*throws*). That is too little; I have lost!

3rd Soldier (looking up at Christ).—If Thou canst work a miracle on the cross, favour my throw (*throws*).

4th Soldier.—Shall I be more fortunate? Fifteen! too little!

2nd Soldier.—I must have it (*throws*).

3rd Soldier (examining his throw).—Eighteen! that is the best. I have won.

1st Soldier.—It is, then take it.

4th Soldier.—Thou art not much to be envied.

Rabbi (returning from Pilate).—Our embassy was in vain. He will not listen to us.

Caiaphas.—Has he sent back no message?

Rabbi.—This only: “What I have written, I have written.”

Annas (aside).—Intolerable!

Caiaphas.—What command gave he concerning the breaking of the bones?

Rabbi.—Concerning this he says he will give orders to the Captain.

Priest (to Christ).—So it is written over Thee, “King of the Jews!” Behold, if Thou art the King of Israel, then come down from the cross, that we may see Thee, and believe!

2nd Priest.—Thou Who destroyest the Temple, and buildest it up in three days, save Thyself now!

Caiaphas.—Ha! Thou helpedst others—Thyself Thou canst not save.

False Witness.—If Thou be the Son of God, come down from the cross!

Annas.—He trusted in God! Let Him deliver Him, if He would have Him.

The Soldiers.—What! hearest Thou not? Show Thy power, Exalted King of the Jews!

Christ (Who, during the whole time, has sunk His head in silence, now lifts it sorrowfully).—Father, forgive them, for they know not what they do!

The Thief on the left (to Christ).—Hearest Thou? If Thou be the Christ—the Son of God—save Thyself, and us with Thee.

The Thief on the right (to the other).—Dost thou not fear God, seeing we are in the same condemnation, and we indeed justly; for we suffer for our sins, but He has done no sin. (*To Christ.*) Lord, remember me when Thou comest into Thy kingdom.

Christ.—Verily, I say unto thee, this day thou shalt be with Me in Paradise.

[*Mary and John draw near to the cross.*

Caiaphas.—Hear ye? He speaks as if He had power to open the doors of Paradise!

Rabbi.—Have not His pride and high-mindedness not yet left Him, now He hangs helpless on the cross?

Christ.—Woman, behold Thy son! Son, behold thy mother!

Mary.—Even in dying, Thou thinkest of Thy mother!

John.—His last request shall be sacred to me. Thou My mother, and I thy son.

Christ (showing signs of the approaching end).—I thirst!

Centurion.—He feels thirsty, and would drink.

Soldier.—I can easily reach Him (*takes the reed with the sponge, which the Captain has filled from his flask; Christ touches the sponge with His lips*).

Christ (with accents of the bitterest sorrow).—Eloi, Eloi, lama sabachthani?

Pharisees and People.—Behold, He calls on Elias!

Caiaphas.—Now we shall see if Elias will come and save Him.

Christ (breathing a last sigh).—It is finished! Father, into Thy hands I commend My spirit! (*Slowly declines His head and dies. A fearful crash is heard; it becomes darker.*)

Priests and People.—What a dreadful quaking! Heard ye not the sound of falling stone?

Centurion.—Surely this Man was a righteous Man.

Soldiers.—The Godhead witnesses for itself through these quakings of Nature.

Centurion.—This patience in the most intense suffering, this noble peace, these fervent cries to Heaven at the instant of His death—all betokened His high descent. Surely He was the Son of God!

People.—Come, neighbours, we will remain no longer in this dreadful place. Let us go home. God be merciful to us.

Others (striking themselves on the breast).—O, Almighty, we have sinned!

[*The People disperse with signs of repentance and dismay.*

Temple Servant (hastening in).—High Priests and assembled Council! Such a dreadful thing has happened in the Holy Place! I tremble in every limb.

Caiaphas.—What is it? Not the Temple?—

Annas.—Fallen in ruins?

Servant.—Not that, but the veil of the Temple is rent in twain! It appears as if the whole earth were convulsed.

Priests and Pharisees.—Dreadful!

Caiaphas (indicating the dead Christ).—He has done this through His magic art. It is good that He is out of the world, since even now He sets the elements in confusion. Now let us hasten home and see what has happened, and then we will return here again, for I can have no rest, until I have seen that this Man has had His bones broken, and that His body has been laid in the grave of the transgressors. [The Priests go.

SECOND SCENE.

Nicodemus (to Joseph of Arimathea).—Shall the sacred Body of the God-sent Jesus be so dreadfully dishonoured as to be flung into the grave of the malefactors.

Joseph.—Friend, hear my determination; I am going straight to Pilate, and shall earnestly beg him to give me the Body of Jesus. He will not refuse me this favour.

Nicodemus.—Do so, friend, and I will bring the spices, to embalm the sacred Body.

Centurion (to the Holy Women).—Fear ye not, good women, no one will dare to injure you.

Magdalene (embracing the cross).—O, beloved Master, my heart hangs with Thee on the cross.

Servant of Pilate (entering, to the Centurion).—I bring the command of my Lord, that the crucified shall have their bones broken, and their bodies taken down; before the dimness of the Great Eve all must be finished.

Captain.—It shall be done at once. Men—break first the bones of these two thieves.

2nd Soldier.—Strike, that they die!

[*They climb up to the thieves, and with four strokes of a club break their bones, saying—“These will never wake any more.”*]

Mary (shuddering).—Ah, my Jesus! will they so cruelly serve Thy holy Body?

Magdalene (to the soldier who with the club comes near Jesus).—O, spare Him! Spare Him!

Soldier (looking up at Christ).—He has already expired; it is not necessary to break His bones.

3rd Soldier.—That we may be certain that He is dead, I will open His heart with a spear.

[*The soldier pierces Jesus in the side; the blood pours forth. The Holy Women give a shuddering sigh.*]

Magdalene.—Ah, mother; the spear has pierced thy heart also.

Centurion.—Now take these bodies down from the cross.

Soldier.—Where shall we put them?

Centurion.—According to order, in the grave of the criminals.

Mary.—Oh! dreadful words!

Soldiers.—They shall soon be gone.

Magdalene (to the Captain).—May we not do the last honour to our Friend?

Centurion.—It is not, alas, in my power to fulfil thy wish.

THIRD SCENE.

The Priests walking back to Golgotha.

Caiaphas (at the head of the group).—Now we shall have the satisfaction of seeing the body of the transgressor thrown into a shameful grave, after witnessing the ruin that He has accomplished in the Temple.

Annas.—It would delight my heart to see His limbs torn by wild beasts.

Caiaphas.—That will soon come to pass. We shall then see our desires fulfilled.

Servant of Pilate (entering, with Joseph of Arimathea, to the Centurion).—The Governor has sent me to enquire of thee, if Jesus of Nazareth has already expired, as this man has said?

Centurion.—He has. See for thyself.

Pilate's Servant.—Then it is my duty to inform thee that His Body is to be given to this man as a gift. [*Goes.*

The Holy Women.—O, blessed messenger!

Rabbi (furiously, of Joseph of Arimathea).—The betrayer of the Synagogue! Once more he has been traitorous!

Annas.—And destroyed our triumph!

Caiaphas.—That we will not permit. He shall lie nowhere, but with the evil-doers.

Centurion.—He, to whom the Body of this Man is given, will understand, that he has permission to place It where he will. This admits of no contradiction. (*To the Soldiers, &c.*) My men, our work is ended, we must go.

[*Centurion, &c., go.*

Annas (to Joseph of Arimathea).—Persistest thou still in thy obstinacy? Art thou not ashamed, to do honour to the body of an executed criminal?

Joseph.—This most holy Man—this Teacher sent by God—this Innocent Victim, will I honour!

Nicodemus.—Your envy and pride caused His death. The judge himself was witness to His innocence, and swore that he would have no part in His death.

Caiaphas.—The curse of the law be upon you, ye enemies of our Fathers! Destruction fall upon you!

Rabbi.—Grieve not over them, ye High Priests, they are stricken with blindness.

Caiaphas.—Ye shall be cursed by the whole Council; and robbed of your honours. Ye shall no more appear in our circle.

Nicodemus.—We never wish to appear there again.

Annas (to the Priests).—As the Body is in the hands of Its friends, it behoves us to be on our guard, for this deceiver said in His lifetime that, after three days, He would rise again.

Caiaphas.—So His disciples can easily practise a new deceit, and prepare a fresh embarrassment for us. They can easily convey His Body to another place, and then say, that He has arisen from the dead. Then were the last error worse than the first. Let us immediately go to Pilate, and beg him to send a troop of soldiers, that the grave may be watched, until the third day.

Annas.—A prudent thought.

Rabbi.—So their design will be baffled. [*The Priests go.*]

FOURTH SCENE.

The descent from the cross, and burial of Christ.

Magdalene.—They are gone at last, those furious, raging men. Be comforted, beloved mother, the scoffers and the blasphemers are departed, and the holy silence of evening surrounds us.

Mary.—He has finished His work, and has gone to His Father's rest.

Magdalene.—He is not for ever taken from us. We have His promise.

Mary (to those who are taking our Lord from the cross).—My friends, bring me soon the Body of my beloved Child.

Salome.—Come, my companions, let us prepare the linen for His reception.

[*They spread the linen at Mary's feet.*

Joseph (takes the sacred Body on his shoulder).—O, thou sweet, holy Burden, let me have Thee on my shoulders.

[*Carries the Body down.*

Nicodemus (spreading his arms to receive It).—Come! holy Body of my only Friend, let me embrace Thee; how lacerated art Thou by the rage of Thine enemies!

[*They lay It on Mary's lap.*

John.—Now, once again the most holy Son lies on the lap of the holiest mother!

Mary.—Oh, my Son, how covered is Thy sacred Form with wounds!

John.—Mother, from these wounds salvation and blessings shall proceed for mankind.

Magdalene.—See, mother, how the peace of Heaven rests on those pale features.

Nicodemus.—Let us anoint Him, and then enwrap Him in this new linen.

Joseph.—He shall be laid in my new grave, which I have prepared in a stone chamber in my garden.

Salome.—Beloved Master, yet one more tear of love on Thy lifeless Body.

Magdalene.—Oh, let me once more kiss the hand which has so often blessed me.

John.—We shall see Him again.

Nicodemus.—I am rejoiced, that I am able to bear the Remains of this God-sent Man to His rest.

Joseph (to *Nicodemus*).—Now we will carry Him to the garden.

[*They bear the Body to the grave.*

John.—Let us follow.

Mary.—It is the last honour I can pay to my Son.

[*They all follow; the grave is seen at the background.*

They devoutly commit the Body to Its rest.)

John (to Mary).—Now we will go; come, beloved mother. [*John and the Holy Women go.*

Joseph.—Now help me, friend, to close the grave with this stone.

Nicodemus.—After the Feast-day, we will complete this work of love.

Joseph.—Now let us go, to bewail His death.

Nicodemus.—Oh, this Man, so full of holiness and truth, why has He met such a fate? [*They go.*

SEVENTEENTH REPRESENTATION.

THE RESURRECTION.

TYPE.—*Jonah is cast on the shore by the whale. The passage through the Red Sea by the Israelites. Drowning of the Egyptians.*

PROLOGUE.

Now all is fulfilled. All is peace and joy! We have freedom from His conflict, life from His death! Oh, with what love and gratitude should glow the hearts of the redeemed! The Holy One rests peacefully in the garden grave; but it is only the briefest repose! The Saviour will not see corruption, but will arise, to take on Him new life. Jonah, the prophet of God, was cast forth by the whale, after three days. Israel went victoriously through the Red Sea, which submerged the pursuing enemy. So, powerfully did the Lord open the door of the grave, His resplendent light penetrating the

darkness. He arose, to the shame of his enemies, and to be exalted in glory!

FIRST SCENE.

The Watchers by the grave conversing.

Brother, how is it with thee? To me, it appears much too long, this watching! This weary office of guarding the dead, which those priests have laid upon us.

Have patience, it is the last night.

It is truly laughable, the fear these men still have of the dead.

This Man of Nazareth had said that He would rise again on the third day; hence all these precautions. But, if He is such a superior being, can we hinder His resurrection?

Certainly, we cannot? We cannot withstand the will of the gods, if they should permit someone to come back from the other world.

They fear, lest His disciples should steal away His Body by night, and thus give out, that He had arisen from the dead. Against this chance they have set this watch.

They may make themselves easy, His disciples will not dare attempt such a thing. Has it not been related, how they behaved, when their Master was taken at the Mount of Olives.

See, the morning dawn appears. The earth shakes! What a dreadful earthquake! Ye gods! Let us away from the stone! It shakes! It falls in!

[An angel rolls away the stone; Christ arises.]

Ye powers above! What do we see! We are blinded!

[They fall to the ground.]

I saw an apparition, but it is gone! It was as of a man, but His glance blinded like lightning! Here was manifested the power of the Highest!

The grave is open! I see the Body no more! He has risen! He has fulfilled His word! We will hasten to the priests, and relate to them the whole event.

SECOND SCENE.

The Holy Women at the grave.

*Magdalene (hastening on before the others).—*It rejoices my heart, to be able to show this honour to our beloved Master.

*The other Women.—*How shall we roll away the stone?

*Magdalene (coming from the grave).—*O sisters! What have I seen! They have taken away the Lord out of the grave! (*The holy women utter exclamations of astonishment.*) I will go immediately to Peter and John, and carry them the sorrowful tidings.

*The Women.—*Ah! Now our last comfort is taken from us! Perhaps Joseph has laid him in another grave. If only the enemy has not stolen him away! Let us see for ourselves! (*Go to the grave.*) I see not the Sacred Body! O, I fear!—

*Angel (appearing at the entrance to the grave).—*Ye seek Jesus of Nazareth, Who was crucified. He is risen, He is not here; behold the place where they laid Him. Go ye, and say to His disciples, especially to Peter, that the Lord is gone before you into Galilee. [*The Angel disappears.*]

*The Women first scatter from fright, and then cling to each other.—*What a heavenly message! Let us haste to repeat to the disciples what the Angel has announced to us.

THIRD SCENE.

The Priests and the Watchers from the Grave.

*Caiaphas.—*It is impossible to conceal what the watchers have acquainted us with. (*Goes quickly to the grave.*) Truly! the stone is gone; the grave is empty! (*To the*

Watchers.) How happens this? Speak, or a fearful punishment awaits ye!

Watchers.—We can say no more, than that we have already mentioned.

Pharisee.—You lie!

Watchers.—How could any one have come in, when the door was shut,—and we sat around the grave?

Caiaphas.—You yourselves are confederates.

Annas.—Why did you not at once raise an alarm?

Watchers.—Because a thunderbolt struck us to the ground.

Rabbi.—Where is the Body now?

Watchers.—That we know not; we only know that He has risen, as you feared. We will go to Pilate, who shall give his decision—and we will tell all over the city what we have seen.

Caiaphas (aside to the Priests).—We must prevent them doing this. (*To the watchers.*) Believe what you will. Meanwhile, it is convenient to us, that the event should remain in darkness. Your silence shall procure you a rich reward.

Watchers.—The event will become known, nevertheless; and Pilate would severely punish us for such deceit.

Annas.—Let us see to that.

Caiaphas (gives the Watchers money).—We will justify you before Pilate.

Watchers.—What shall we say, if we are asked?

Caiaphas.—Say only: While we slept, the disciples came, and stole away the Body.

Watchers.—Here, take your money again. Pilate would seriously punish us, were we to tell him such a story.

Caiaphas.—I undertake to say, in the name of the

whole Council, that no punishment shall come to you, from what you say to Pilate.

Pharisee.—Be without care, and be silent.

Watchers.—We will be silent. [*The Watchers go.*

Caiaphas (to the others).—Now let us seize the opportunity, to spread about amongst the people, that His body has been stolen away by His disciples. The victory is ours still. The enemy is dead, let His body lie where it will ! In a few years the very name of the Nazarene will be forgotten, or only be remembered with disgrace. His work is at an end.

FOURTH SCENE.

John, Peter, Magdalene, then Christ and an Angel.

John.—I will witness for myself, whether Mary has seen rightly. (*Looks into the grave.*) It is empty, but I dare not go in.

Peter.—We must make a nearer search. (*Coming out of the grave.*)—See you yourself, John, in what an orderly manner the linen is laid together. It is, as if some one had arisen from sleep, and laid his linen in its accustomed place !

John.—Has the Lord indeed arisen, as from the softest sleep ?

Peter.—Can it be really so ? I had not understood His prophecy so literally !

John.—I doubt not that it is so.

Peter.—God grant it ! We will now hasten to our brothers, and comfort them with this hope. Mary, wilt thou not come with us ?

Magdalene.—Leave me here to weep alone !

John.—Stay not too long, Mary.

[*Goes with Peter. Magdalene weeps at the grave.*

*An Angel appears and says—*Woman, why weepest thou ?

Magdalene.—O! they have taken away my Lord, and I know not where they have laid Him.

Christ (appearing between the trees).—Woman, why weepest thou?

Magdalene.—Sir, if thou hast taken Him away, tell me where thou hast laid Him.

Christ.—Mary!

Magdalene.—O, that is His voice! Rabboni!

Christ.—Hinder Me not, I am not yet gone to My Father. But go to My brethren, and say unto them: I go to My Father and to your Father, to My God and to your God. [Vanishes.

Magdalene.—O, my Master! He has disappeared; but I have seen Him! I have heard His beloved voice! Now hence, sorrow and grief! I will hasten, as if with wings, to the brethren, and greet them with the news of the Resurrection. O, that I could proclaim it through all the world, that mountain and flood, heaven and earth, might re-echo with the joyous sounds—Halleluia, He is risen!

THE CLOSING SCENE.

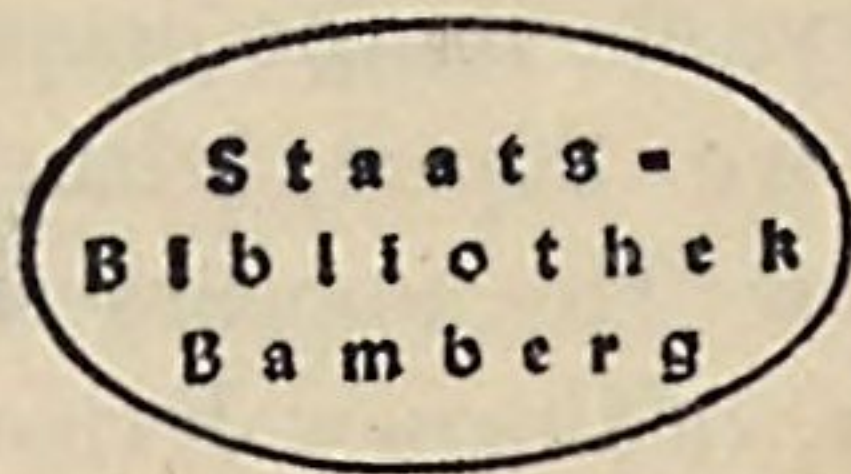
PROLOGUE.

He is risen! Rejoice, ye heavenly host. He is risen! Rejoice, ye mortals. The lion and the stem of Judah! He has crushed the serpent's head! Now our faith is confirmed. Joyful hope arises in our hearts, at the sight of this pictured type and fulfilment of the Resurrection. Let us shout for joy—Halleluia! We have seen Him at Jerusalem in humility, ah, in the deepest humiliation. Now let us, before we depart, witness the triumph of the Victor! Now He appears in the highest glory—full of majesty, in the new Jerusalem. There He will assemble all, whom He has bought with His precious blood. Joyfully awaiting this blessed sight, go home,

O friends, full of love for Him, who has loved you unto death, and now in heaven loves you still. There, where sounds that song of everlasting victory : "Worthy the Lamb, that was slain," may we all meet again, united in our Redeemer's love ! Halleluia !

Music. Christ appears, blessing His faithful, who surround Him, and then ascends slowly to Heaven.

THE END.



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The Passion Play of Ober-ammergau the great atonement at Golgotha : or the story of the sufferings and death of Jesus, from the four evangelists, with typical representations out of the Old Testament for contemplation and instruction : the complete text

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